The image shows the front cover of a book. The cover is decorated with a traditional marbled paper pattern, featuring swirling, wavy lines in shades of black, dark green, and brown, with occasional streaks of red and orange. The spine of the book, visible on the left, is made of a dark, textured material, possibly leather or cloth. A small, white, rectangular label is affixed to the lower-left corner of the marbled cover. The label contains the text 'BV 3445 .M5 1904' and a small number '2' to its right.

BV  
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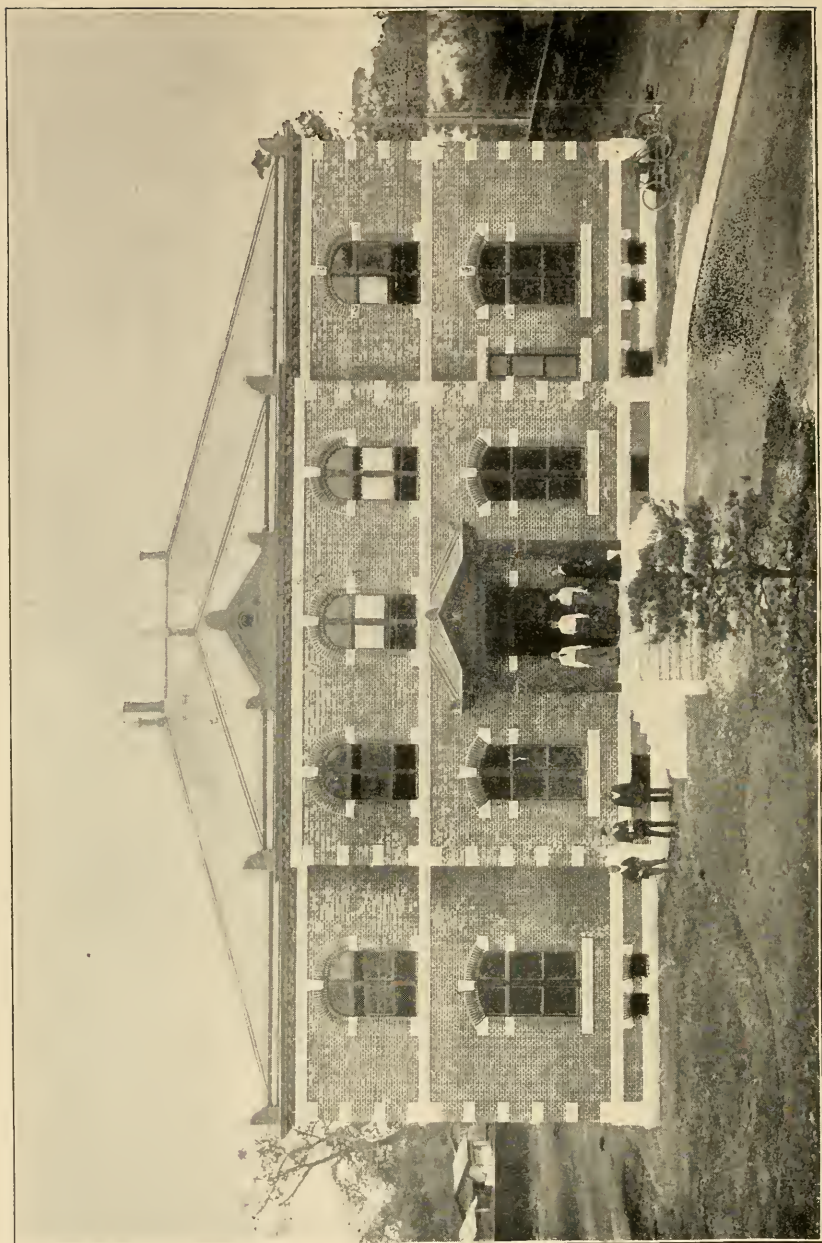
History of the Japan mission  
of the Reformed Church in











CHRISTINE VOLLMER FAUST MEMORIAL HALL, SENDAL.



HISTORY

OF THE

JAPAN MISSION

OF THE

REFORMED CHURCH IN THE UNITED STATES

1879—1904

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EDITED BY

REV. HENRY K. MILLER

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BOARD OF FOREIGN MISSIONS  
REFORMED CHURCH IN THE UNITED STATES  
1306 ARCH STREET, PHILADELPHIA  
1904

The Board of Foreign Missions gratefully acknowledges its obligations to the Publication Board of the Reformed Church, 1306 Arch Street, Philadelphia, Pa., for valuable assistance in the publication of this history.



## PREFACE

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On June 1, 1879, the first missionaries of the Reformed Church to Japan—Rev. A. D. Gring and wife—arrived at Yokohama. Accordingly the Japan Mission this year (1904) attains its twenty-fifth anniversary. Certainly this quarter-centennial ought to be celebrated in a becoming manner. It has been decided to issue in connection with this celebration an illustrated pamphlet giving an account of the Mission's work and its needs. The following pages have been prepared in the execution of that purpose. We bespeak for this, our story, careful and sympathetic attention. May this little book demonstrate to the supporters of foreign missions that their prayers and offerings have not been in vain! God bless our twenty-fifth anniversary to the glory of His Name and the further extension of His Son's Kingdom in Japan!

A few words in the following pages call for definition. All our men and the unmarried lady missionaries are organized into what is called the "Mission"—in the following articles printed with a capital initial letter. By "preaching-place" is meant a small body of Christians not yet organized into a "church." The word "evangelist" means a native preacher, whether clerical or lay; it corresponds to "pastor," and is different from "evangelist" as now used in America. "Evangelistic work" is church work, in contradistinction to educational work. In Japan the monetary unit is the *yen*, worth now about fifty cents of American money.

H. K. M.

YAMAGATA, JAPAN.

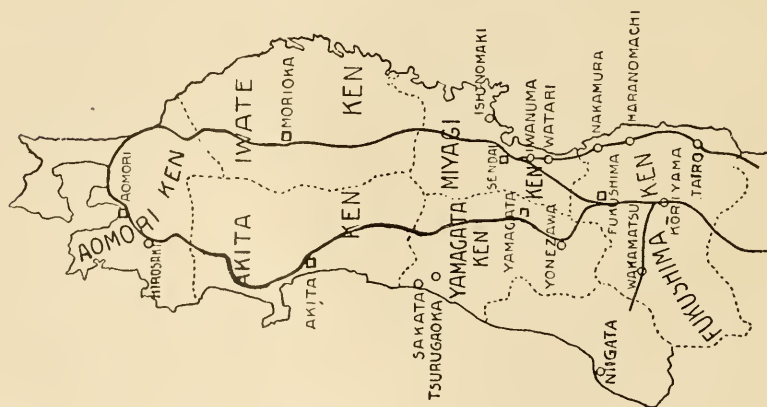




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# NORTH JAPAN-TOHOKU



MAP OF OUR FIELD.



# FACTS ABOUT OUR FIELD

BY REV. CHRISTOPHER NOSS

The Japanese themselves call their country Nippon, from two Chinese words meaning "sun" and "source,"—hence the "sunrise kingdom." In the Japanese pronunciation of Chinese words the sound "n" is often a corruption of an original "j." So the Chinese who first told Europeans about the country must have pronounced its name somewhat like "Jippon," thus originating our name "Japan."

The Japanese are increasing at the rate of half a million a year. By next year (1905) the population will no doubt have reached fifty million. Most of these people live on the main island and the two islands south of it, Shikoku and Kyushu. Most of the northern island called Ezo (now Hokkaido) has been colonized only since the Restoration of 1868, and even now its population amounts to less than a million. These four islands together contain about as much land as the state of California. "Japan proper lies between the same parallels of latitude as the states of the Mississippi valley, and presents even more various and extreme climates than may be found from Minnesota to Louisiana" (Clement).

The war with China in 1895 added to the Empire the island of Formosa or Taiwan. The war with Russia will likely result in the addition of Saghalien and the confirmation of the Japanese protectorate over Korea.

The national flag is a red sun on a white background. The Japanese regard the sun as a female divinity, the ancestress of their royal house. It has been as hard to convince them that the sun does not belong exclusively to the Japanese nation as it has been to convince our people that the earth moves around the sun.

The Japanese are a mixed race, partly Mongolian, partly Malayan. Physically they are not so strong as the Chinese. They seem so very short of stature, because their legs are short. When Americans and Japanese sit on chairs, the difference is not so apparent. One cause of the deformity is the custom of tying babies fast to the backs of older people. It is impossible for the children to exercise any part of the body but the arms when they are in this position. Another cause is their habit of folding their legs under them when they sit. Old people say that it hurts them to sit on chairs. Even

Racial  
Characteristics

in a railroad car they kneel on the seat, turn their toes inward, and sit on their heels.

The great success of the Japanese as a nation is due to their intense devotion to their country and their wonderful power of imitation. They have in a short time completely reorganized their government after the best European models. In some important respects they have surpassed their models. The army and navy, the educational system, the postal system (including the express business, telegraphs and telephones), public sanitation, etc., are thoroughly up to date. The black plague, which in British India claims half a million victims a year, is stamped out the moment it strikes at the vitals of Japan. Opium, the great curse of China, is prohibited in Japan, and there "prohibition prohibits." Officials guilty of accepting bribes are relentlessly prosecuted and punished. But it must be remembered that there are two Japans, the Japan of the government and the Japan of the common people. The government gets the best of everything. The peasants, workingmen and shopkeepers are about as stupid and shortsighted and unenterprising as they can be and yet manage to live. Officials and students rest on Sunday. The common people in the interior follow the old lunar calendar and work seven days a week. It is not strange that they are stupid.

The same vicious dualism is revealed in language and religion. There is one language for books and another for every-day use. The latter, like our Pennsylvania dialect, is hardly fit for use in preaching. On the other hand the literary language is intended to be read, not spoken; and if one reads it aloud not only the ignorant but even educated people find it difficult to understand.

The Buddhistic religion is exalted and beautiful in its way; but as a practical religious force has been a failure, for the reason that its doctrine is for the learned only. The masses are left in the darkness of sheer idolatry and superstition. The average priest knows little about Buddhism. His chief business is to bury the dead. In Japan it is the fashion to be buried by a Buddhist priest as it is the fashion in America to be married by a Christian minister, whether the people concerned are believers or not. Morally the example of the priests is bad. Where Buddhism is most flourishing morality is at its lowest ebb. The young people educated in the excellent schools of the country grow up with a feeling of contempt for religion. One can hardly blame them, considering the nature of the religions they have known.

It is not hard to foretell the history of a nation like this if we fail to do our duty as Christians. Japan's one great ambition, to win the full confidence of the West, is being attained, and there remains no more power in that motive. Drunk with military success, Japan is likely to react to great depths of immorality and bring upon itself and the world untold

misery. But, thank God, Christian England and America have at this moment immense power to influence the rising generation of Japan.

The work of our Mission, begun at Tokyo twenty-five years ago, is still continued there in charge of Dr. Moore. Promising work was once begun in Hokkaido but had to be transferred to the Presbyterians because our Mission was for a long time too weak to man it, and we have nothing left there but one independent congregation at the port of Hakodate. Our principal field is North Japan, called Tohoku, that is, the portion to the east and north of the heart of the main island.

If we divide Pennsylvania into two parts by drawing a line east and west through the center, the southern half will be in territory and population about equal to our field in North Japan. The climate is about the same as that of Pennsylvania. The thermometer does not rise so high in summer or fall so low in winter, but the dampness makes both heat and cold more trying than in a drier country. Snow falls to a depth of five feet or more, except near the coast. At Aomori people build snow-sheds along the sides of the streets and tunnel the snow to cross from one side to the other. It takes the snow so long to melt that the spring is late and chilly. The rainy season begins about the middle of June and often continues for two months. The last three months of the year are the most pleasant.

#### The North

These people in the north are mostly peasants and dwell where the country is level and capable of irrigation. Japan is a volcanic country. The steep mountains produce for the most part nothing but firewood and charcoal. Where the land is flat or can be terraced and water can be secured, rice is raised. Such land amounts to but 12 per cent. of the whole. By means of little embankments the rice-land is divided into small patches which are kept under water until the time of the harvest. The soil is prepared by means of a big hoe with a very long blade and a very short handle. The rice is transplanted and cultivated by the naked hand, and harvested with a sickle. At this rate a peasant can attend to only a few acres. The women work just like the men, standing side by side with them up to their knees in the mud day after day. The crop averages about thirty bushels to the acre. If it fails in the north, it is not due to lack of rain but because there has been too little sunshine. Other crops are raised, such as millet, wheat, beans, potatoes, etc. The most paying crop is silk, and where the silk-worm flourishes the people are prosperous and Christian work makes the most rapid progress. The coast is studded with villages of fishermen, who are a rough, half-barbarous people, and not readily amenable to the influences of the gospel.

The food of the people is mainly rice, together with a little fish. Chickens and eggs are abundant, but too expensive for ordinary use. Milk is

used only for babies and the sickly. The rice diet causes a disease called beriberi, while the fish diet is held to be the cause of the very prevalent leprosy.

The houses of the country people are mostly grouped in villages. The chief towns and cities are located in the largest plains. There are in North Japan half a dozen cities of from thirty to forty thousand each, besides Sendai, which is the largest city north of Tokyo. Sendai lies near the east coast, on the edge of the fruitful plain of Miyagi. It has a population of

**Sendai**  
**Chief Centre**

80,000, not counting the suburbs, nor the many thousands of soldiers in the garrison, nor the thousands of students.

It is about of the same age as the city of Boston, having been founded by a chieftain named Da-te (pronounce the vowels as in German) who was in diplomatic correspondence with his contemporary, Pope Paul V, in 1615. The city has few industries. It is more famous for its public institutions, and is already known as a "city of churches." One man gave as a reason for removing to Sendai the fact that he wished his children to have the benefit of Christian influences, which are relatively so strong there.

In the city there are two kinds of streets, business streets and residence streets. Both are no wider than a broad side-pavement in an American city. The business streets are lined on either side with shops one or two stories high. Most of them are lightly built of unpainted wood and mud plaster. Others are built more substantially and are so completely encased in plaster as to be proof against ordinary fires. The shops are entirely open to the street by day, but at night the front is closed up. The residence streets are not handsome, being lined with high, forbidding, ugly, walls or fences. The Japanese wants his yard to look pretty as viewed from the best room in the house, but cares very little to have it look attractive from the street. In building an ordinary house, first the ground is levelled. Large stones are laid upon it six feet apart and hammered down into the earth by means of a heavy maul like a pile-driver. Then the roof is constructed and taken apart again. Posts about six inches square are set on the foundation stones and the roof is quickly framed together over them. The roof is covered with thatch or tiles. A plastered wall is constructed on the windy side, together with a few closets. A rough floor is laid, covered with mats about an inch thick, six feet long and three feet wide. Around the open sides of the house, grooves are set, above and below, for sliding wooden doors, by means of which the house is closed at night or when the weather is bad. Back of these are other grooves in which slide doors of light lattice covered with paper, which admit light and exclude the wind. By means of other grooves and sliding doors covered with wall-paper the interior is divided into rooms. Then the house is complete. No chairs or tables are needed. In winter those

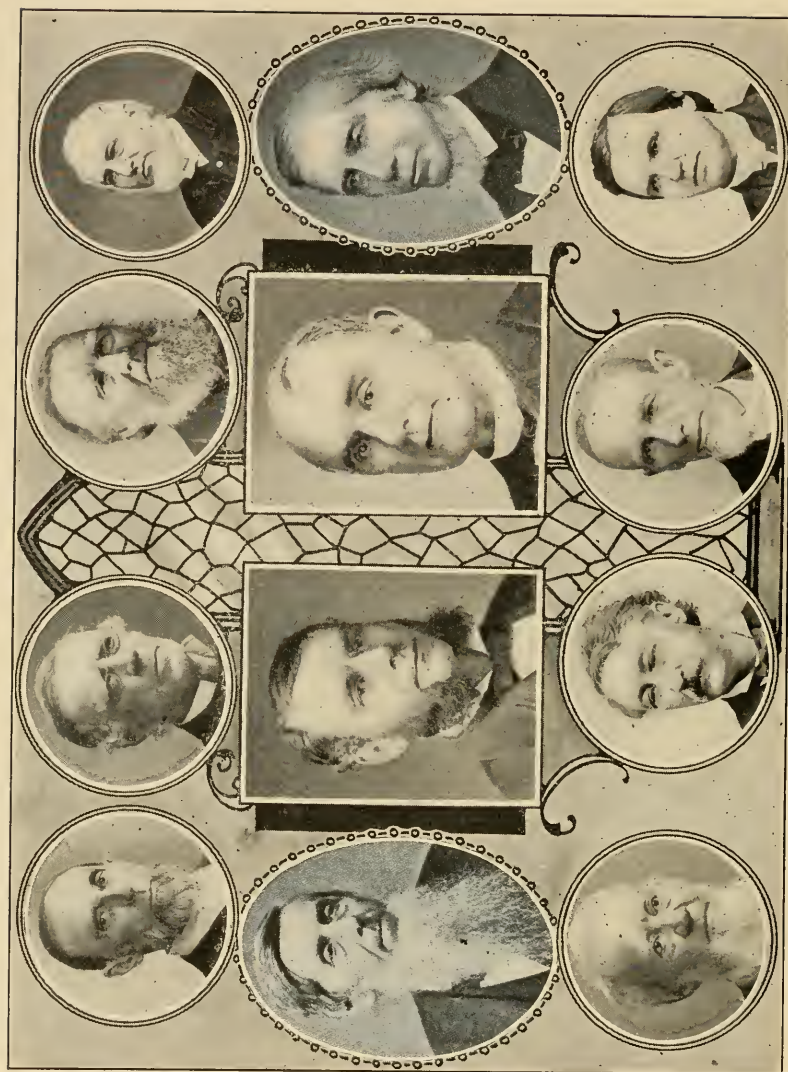


who dwell in it squat on the floor wrapped in heavy garments like our quilts and comforters, holding their hands over a box filled with sand on which bits of charcoal are burning, and are quite comfortable. A pair of very heavy comforters laid on the floor makes a bed. At meal time a tiny table a few inches high and a foot or more square is brought in from the kitchen and set before each person. It is not the worst way of living, but an American, to adapt himself to it thoroughly, must practice sitting on his heels in babyhood when the bones of the limbs are soft and easily bent into the proper shape.

The government buildings in the city need not be described ; for they are like our own.

In such a city, the center of a population of five millions, our main institutions are located. The Mission finds it comparatively easy to reach the officials and students. Many of these are afterwards promoted and help to build up strong churches at Tokyo and in the colonies abroad. But to establish churches among the common people, who constitute the permanent population, is not so easy. Such success as we have had is due first to the wonderful work of God's Spirit in the hearts of men, and secondly, to the labor of competent native workers trained in Christian institutions. A few missionaries too are needed for the evangelistic work ; for Japanese inquirers, having the modern spirit that would be near to the sources, usually want to hear from direct representatives of Christendom.

Our Church ought to be proud of the Mission described in the following pages. It is in a position now to exert a mighty leverage in the work of moving the common people of Japan up to a higher spiritual level.



THE BOARD OF FOREIGN MISSIONS IN 1878.

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# BEGINNINGS

BY REV. J. P. MOORE, D. D.

The founding of the Japan Mission of the Reformed Church in the United States dates back to the year 1878, when the then President of the Board of Foreign Missions, Rev. David Van Horne, D. D., was instructed by the General Synod of that year to obtain information as to the advisability of establishing a mission either in China or Japan. After such inquiry, Japan was determined upon as the field, and on the 30th of September, 1878, Rev. A. D. Gring was appointed as the first missionary.



REV. AMBROSE D. GRING AND WIFE.

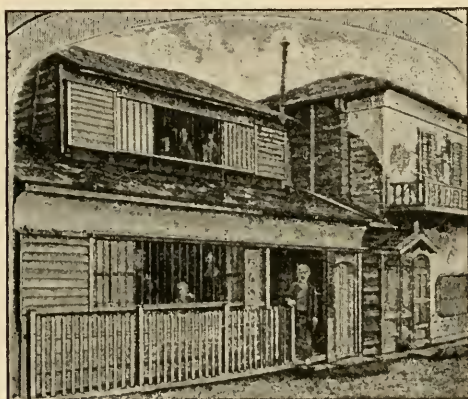
who with his wife sailed for Japan the following May, arriving at Yokohama, June 1, 1879. This latter date, then, may be said to be the beginning of this Mission.

Like all beginnings, this one had its difficulties. Comparatively speaking, the Mission arrived late on the field. Others had been on hand for years, lines of work had been well laid down, and, as far as centres were concerned, the field was already fairly well occupied. With only one missionary for the first three years, and only two during the first five years, starting in the capital city where missionaries already abounded and well-equipped missions were already established, and with a church back of it that had no experience in direct foreign missionary work,—such were the circumstances under which the Japan Mission of the Reformed (German) Church began as one of the factors in the evangelization of Japan.

So far as the time was concerned, it was rather an auspicious one for establishing a new Mission. It was the time immediately preceding a period of great and successful missionary activity, viz., 1883–1887; a time when the foreigner and anything he had to offer were in great demand and eagerly sought after on the part of a wide-awake people; a time when well-equipped missions gathered large harvests, and the Kingdom of Jesus Christ was being extended very rapidly.

Since the first missionaries were located in the capital, it was proposed to make Tokyo the centre of our future operations. With a view to the organization of a Mission (or rather of a Classis) the Foreign Board sent out to Japan, in 1885, Rev. W. E. Hoy. In the meantime the question of uniting with the

**Mission Enters  
Union**



FIRST MISSION SCHOOL, TOKYO.

Council of Missions had been raised, and it had to be decided whether the Mission would work independently, and thus add another to the rapidly increasing denominations in Japan, or do its work in connection with the United Church of Christ in Japan, now called the Church of Christ in Japan. The three men then composing the Mission—Revs. A. D. Gring, J. P. Moore and W. E. Hoy—decided to accept the invitation extended by the Council of Missions to unite with it, and sent to the Board an urgent appeal for its approval. The Board granted the request, and the Mission, which had previously been regularly organized by the election of A. D. Gring as president, W. E. Hoy as secretary, and J. P. Moore as treasurer, entered the Council of Missions April 22, 1886.



In connection with this union there were at the time two fields inviting Missions to occupy them, one in the south, and the other in northeast Japan, with Sendai as a centre. The latter field was chosen, and Rev. Mr. Hoy, who had located there in January of the previous year, was the first missionary in charge. Prior to this, Rev. Mr. Gring had organized a church in the Nihon Bashi district of Tokyo, known as the Motodaiku-cho church. This was in May, 1884, and this organization was the very first one connected with our Mission. It was at first not in the Union, but afterwards became connected with it. Rev. J. P. Moore, the second missionary, who arrived in 1883, first located in Tsukiji, the foreign concession, and subsequently at Bancho in the Kojimachi district of Tokyo. He taught private English classes, and both he and his wife held Bible classes in their home. This work resulted in the organization of another church, known as Bancho church. By employing several traveling evangelists and Bible colporteurs, Rev. Mr. Gring at the same time started a work at Oji, a suburb of Tokyo, and also in the province of Saitama, directly north of Tokyo, at two points known as Iwatsuki and Koshigaya. In this way a country work also sprang up in the vicinity of Tokyo which, together with the work in the city, constitutes the Tokyo field now under the care of the writer.

Sendai and  
Tokyo Stations



MOTODAIKUCHO CHURCH ; NOW  
LOCATED IN KANDA.

Miyagi Girls'  
School Started

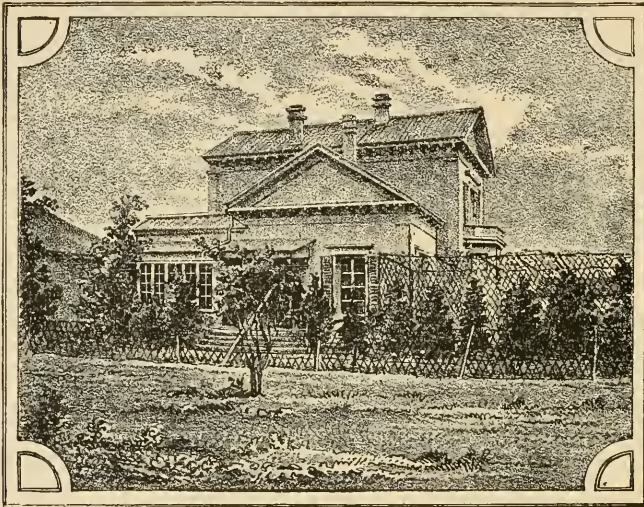
Our entering the Union, and with it the selection of Sendai as the centre of our operations, was the occasion of a decided change of program, the most important feature of which was that of largely adopting an educational policy. Before the Mission entered this field, Rev. Masayoshi Oshikawa had been there engaged during several years in evangelistic work, having organized a church in Sendai, and several others in neighboring towns. But his great desire was to supplement his evangelistic work by establishing schools where young men and women might receive their training under the influence of Christianity. He strongly urged our Mission to take up this work, and the Mission agreed to his plans. Accordingly, in the year 1886, two ladies, Miss Lizzie R. Poorbaugh and Miss Mary B. Ault, were sent out by the Board, and, settling in Sendai, established an educational institution for young women, known as the Miyagi Jo-gakko.

Simultaneously with the founding of the Girls' School, Revs. Hoy and Oshikawa began an educational work in the interests of young men. This was the beginning of an institution first called the Sendai Training School, and subsequently, in its greatly enlarged form and in its new building, the Tohoku Gakuin, which in the home church is now known as the North Japan College.

**North Japan  
College Founded**

**Yamagata  
Station**

In the following year Rev. A. D. Gring went home to America on furlough, never to return in the service of our Board, and Rev. J. P. Moore was ordered to Sendai to join the forces in that place. At the same time the Mission had obligated itself to furnish a teacher for an English school at Yamagata. A man for this work was expected to come from America. This man failing to come, the writer, after a four months' stay in Sendai, moved across the mountains to the city of Yamagata to fill the above-mentioned position of teacher of English. This school, though not a missionary enterprise, had



FIRST MISSIONARY RESIDENCE, TOKYO.

Rev. Mr. Oshikawa for its president, and most of the instructors were also professing Christians. Under such circumstances the influence of the school was Christian in character, and soon a Christian work grew up in the city, which in two years spread out to Kaminoyama and Yonezawa toward the south and to Tsurugaoka, the principal place on the northwest coast of the province of Yamagata. This work so started, together with the Akita field in the province north of Yamagata, constitutes the Yamagata station, at present under the supervision of Rev. H. K. Miller, who resides in the city of Yamagata.

# EVANGELISTIC WORK

## THE TOKYO FIELD

BY REV. J. P. MOORE, D. D.



GROUP OF EVANGELISTS NOW WORKING IN TOKYO FIELD.

- |                       |                            |
|-----------------------|----------------------------|
| 1. MR. KINJURO NIWA   | 2. REV. HYODAIYU SHIMANUKI |
| 3. REV. KIDO HARASAWA | 4. MR. MASUME HORIUCHI     |

Sendai has become almost synonymous with the work of the Reformed Church in Japan. There for a time resided all our missionaries, and there all but two reside now; there also are located the two mission schools; in a word, there is the centre of the Mission's work. But, on the other hand, the beginning of the work was in Tokyo. The capital city was the birthplace of the Japan Mission of the Reformed Church in the United States. Here is to be found the mother church; here the Mission owned its first property—the missionary residence No. 28 Tsukiji, purchased with money contributed by the

**Birthplace of  
Mission**

Sunday-schools of the Church at a cost of \$4,000 ; and here also was the chapel and school building in connection with the first organization at Motodaiku-cho, paid for by one of the members of the Board of Foreign Missions, Elder B. Kuhns, of Dayton, Ohio. In fact, Tokyo was not only the birthplace of the Mission, but also its home during the first five years of its existence. For these reasons it claims very honorable mention in this historical sketch of the Mission's first quarter-century's work.

Tokyo has a population, in round numbers, of one million and a half. As the capital it is the centre of the political life of the nation, and as the metropolis, the centre of the social, educational and religious life as well. From this great centre goes out an influence which reaches to the remotest parts of the empire. To have a share, though small, in the work of missions in Tokyo, is to any Mission an advantage, and has been, no doubt, helpful to the Reformed Mission. That we have not a larger work here, is, of course, due to the fact that for a number of years (1886-1897) no missionary of our Church resided in the city, and very little moral and financial support was given to the work, which was left largely in the care of two native preachers, one of whom, Rev. Goro Kiso, after years of illness, departed this life October 10, 1903.

Our first church in the capital—organized by Rev. A. D. Gring in 1884 —had a somewhat checkered career. As long as it had the direct supervision of the missionaries, first of Mr. Gring and afterwards of Rev. J. P. Moore, it flourished, and reached a membership of about one hundred. When the first missionary went to America on furlough, afterwards entering the service of another Board, and Mr. Moore was transferred to Sendai to join the forces there, the people became discouraged, and there was a scattering of the flock, so that when in 1897 Mr. Moore was ordered by the Board of Foreign Missions to return to Tokyo from Sendai and resume charge of the work, the congregation had all but died out.

**First Church  
Organized**

At this time a movement was started looking to the removal of the church to more desirable quarters. Happily a very desirable plot of ground was leased in the Kanda district, and with the money realized from the sale of the old buildings, and an appropriation of \$1,000 from the Board of Foreign Missions, a neat chapel was erected on this new site. In its new home and under the pastorate of Rev. Hyodaiyu Shimanuki, one of the first graduates of the North Japan College, seconded by the missionary in charge and his wife, the congregation started out on a career of great prosperity. The success for the first two years was phenomenal, the membership increasing from forty to one hundred and seventy, with an attendance of from one hundred to one hundred and twenty-five at the regular services. While this congregation continues fairly prosperous, and is doing a good work, the absence of the missionary in charge for over



three years, the impaired health of the pastor, who was obliged to relinquish his work for a while, as well as other causes, have had an unfavorable effect upon it, so that it is not as prosperous as formerly.



KANDA CHURCH, TOKYO.

The second—the Bancho—church was organized by the writer, who used his private house for a year as a place of worship. At the time of this missionary's removal to Sendai, the congregation accepted an invitation to unite with a neighboring independent church established about the same time in the home of an American lady, the wife of Dr. Eastlake, a dentist by profession, and the brother of Elder Eastlake, formerly of Heidelberg Reformed Church, Philadelphia, Pa. That these two interests on opposite sides of the street in the homes of two families hailing from the same part of America should have been started nearly at the same time and in the same manner, is a strange coincidence. Under all the circumstances it was but natural that these two weak congregations should unite. The union has proved a great blessing to both. The conditions of this "marriage" were that the newly formed organization should be in connection with, and a part of, the United Church of Christ in Japan; that Rev. Prof. M. Uemura, who had the oversight of the independent church, should become the pastor of the united body; and that the church should be self-supporting from the be-

**Second Church  
Organized**

ginning. A suitable building was rented, the furniture of the Reformed preaching-place was presented to the new church, the Mission made a donation of *Yen* 150 (now about \$75.00) towards the purchase of a lot and the erection of a chapel; and the missionary's wife presented the congregation with the silver communion set ordered from America. The understanding was that, although the Mission would not be asked to contribute to the support of this work, yet, because of our part in its organization, the congregation might be registered as belonging to the Reformed Mission.



BANCHO CONGREGATION, TOKYO.

This congregation, in a chapel built the next year after the union, and under the care of a most influential Christian minister, Rev. M. Uemura, who is still the pastor of the church, has had a successful career and has been a strong factor for Christian work in the capital. Two of the most prominent Christians in the Empire were members of this Bancho church; one, Baron Nobuyuki Nakajima, President of the first Parliament, Minister to Italy and Privy Councillor, who with his wife was baptized by the writer, and the other, Hon. Saburo Shimada, also a member of the first Parliament and several times re-elected, and an influential journalist. The first-named gentleman and his wife have since died; the other continues as a member.

The work in the outlying prefecture of Saitama started in the Spring of 1884, when two men, one of whom was Mr. Kanesaburo Yoshida, with their wives were baptized by Rev. A. D. Gring. Mr. Yoshida, after he was converted, set out to bring all his relatives to a saving knowledge of the truth, and he succeeded. First, he had all his children baptized. These all afterward united with the Church of Christ. One of them, Kikutaro, graduated from the North Japan College and (last year) from the Reformed Theological Seminary at Lancaster, Pa. The two daughters are graduates of the Miyagi Girls' School at Sendai, the older now being the wife of a native pastor, and the younger a teacher in the school from which she graduated. Morizo, a younger brother of this man, is an evangelist among his own countrymen in the state of California, and a sister is working as a Bible-woman near Tokyo. What a wonderful record this of the influence of a consecrated soul, an energetic Christian man! If this kind of man could be multiplied manifold in Japan, the work of bringing a nation to Christ would be simplified and greatly hastened. Mr. Yoshida, in connection with his farm work (for he is a farmer), has for the last three years been in charge of the congregation at Koshigaya, of which he is a member. This has been purely a labor of love.

Koshigaya and  
Mr. Kanesaburo  
Yoshida



ELDER KANESABURO  
YOSHIDA, KOSHIGAYA.

In the neighboring town of Iwatsuki there is a congregation that has had a series of reverses and is at a low ebb. But, as if to compensate for this loss, other interests have sprung up in the adjacent places. The work in Hasuda and Omiya, where the Japan Railroad Company has its principal shops, in which thousands of men find employment, is just now very prosperous.

Iwatsuki, Hasuda  
and Omiya

In the Iwatsuki church there is a family by the name of Totsuka. Four generations of this family living under the same roof were at one and the same time all baptized members of the Church. The great-grandfather, at the age of over eighty, died a few years since, triumphant in the faith. The rest continue as members of the Church.

Four Generations  
of Christians

The latest addition to the Tokyo field is a new interest started by the writer in the north end of Tokyo, namely in the Koishikawa district. Begun less than a year ago, it has now a round half-dozen members, an attendance of a score or more at the services, and a Sunday-school well organized. The great need of this new interest is a chapel, the cost of which, including a lot, would be \$2,000.

Koishikawa

This infant stretches out its hands to its mother, the Reformed Church, for sympathy and aid, so that it may in the near future secure for itself a place of worship instead of the private house in which it is now quartered.

There are several interesting features of this Tokyo field that should be mentioned. One is that the parents as a rule have their children baptized, so that we have whole families in the Church. Generally when the parents join the Church, at the same service their children are brought forward for baptism. This practice is due to the teaching and influence of the first missionary, Rev. A. D. Gring. Most Japanese evangelists and pastors are either opposed or indifferent to infant baptism; hence there are, comparatively speaking, so few baptized children found in the Church.

Another interesting feature is the fact that the older members are acquainted with the teachings of the Heidelberg Catechism. **Catechization** This also is due to the work of our first missionary, who, as is well known, had the Catechism translated into colloquial Japanese and had it taught faithfully to the children and the candidates for baptism. This teaching had much to do with the observance of the rite of infant baptism above referred to, and it begat in the older members of the different churches a spirit of loyalty and devotion to the (German) Reformed Church, which has made it somewhat difficult for some, and impossible for a few, to be truly loyal to the body with which we are affiliated—the Church of Christ in Japan.

Because of its responsibilities and opportunities in North Japan, our Mission may not be able to meet all the demands of this Tokyo field, but it should maintain and develop this work to an extent corresponding with the importance of the field and the claims which arise from its having been the first work of the Mission.



# EVANGELISTIC WORK IN MIYAGI KEN

BY REV. D. B. SCHNEDER, D. D.



GROUP OF EVANGELISTS NOW WORKING IN MIYAGI KEN.

- |                          |                         |                         |
|--------------------------|-------------------------|-------------------------|
| 1. MR. KONOSUKE ASONUMA. | 4. MR. SHIGEO YAMAGATA. | 7. REV. JUNICHI SASAKI. |
| 2. MR. CHIKAHARU AKIHO.  | 5. REV. SUSUMU HIKARU.  | 8. MR. KIYOGORO KIYAMA. |
| 3. MR. YOHEI INOMATA.    | 6. MR. TSUNEO SATO.     | 9. MR. ISABURO YANO.    |
|                          | 10. MR. HACHIRO NASU.   |                         |



**Description of  
Province**

Miyagi is the name of a prefecture or province lying along the northeastern coast of Japan. Its long and irregular coast-line enfolds the beautiful Matsushima Bay, one of the three places in the empire most famous for natural scenery. The area is about 3,380 square miles. There are many mountains and hills in it, with level plains between. The population numbers 893,154. Sendai, the capital, has a population of 83,340, and is the largest city in the northern half of the empire. The people are less progressive than those of southern and western Japan, but more sincere and honest.

The missionary history of this province—for our purposes—may be said to have begun in another province, over in Niigata on the west coast, where three devoted servants of God were working, namely, Dr. Palm, a Scotch missionary,



REV. M. OSHIKAWA,  
(At time of removal to Sendai.)



REV. K. YOSHIDA,  
(At time of removal to Sendai.)

Rev. Masayoshi Oshikawa and Rev. Kametaro Yoshida. The last-mentioned was a native of Miyagi prefecture, and during the whole of the year 1877, with his face turned towards the place of his birth, he prayed that the gospel might be sent to his native province. The next year Mr. Oshikawa and he made a visit to Sendai. They went selling or distributing Bibles along the way. So greatly did they become interested that they made a second visit the same year. In 1879 nearly all of the town of Niigata, including the preaching-place, was burned, and as there was little prospect of its being rebuilt soon, it seemed an indication of Providence that the time had come to heed the call that seemed to come so urgently from

Sendai. The two brethren, therefore, with their families removed to Sendai in September, 1879.

However, the first winter was very discouraging. No one was disposed to listen to the Gospel message, and no one was willing to rent his house for use as a preaching-place. Meanwhile sickness and death came. Mr. Oshikawa was laid low with typhoid fever, and while his life was trembling in the balance, his only daughter, a dear little girl of two years, was taken away. It was a fiery trial, but it was God's way of starting His work in this important city. The sick man had a map of Japan hanging by his bedside, and he became filled with a new and deep longing for the salvation of his country. His attending physician became impressed, as had several others before him, and after his recovery Mr. Oshikawa's work began to progress rapidly.

**Mr. Oshikawa's  
Trials**

By the fall of 1880 the group of Christians given in the accompanying illustration were won, and six months later they had already increased the membership to forty-

**First Christians in  
Sendai**



FIRST PHOTOGRAPH OF SENDAI CONGREGATION.

five. A large house on one of the main streets was rented, and the work went on with remarkable manifestations of the Spirit's power from year to year.

Meanwhile also the work began to extend to some of the neighboring towns and villages, so that already in 1885 there were groups of Christians at Furukawa, Ishinomaki and Iwanuma, and there were loud calls from other places. There were baptisms every Sunday, and the people of the whole district contributed for the support of the work some 40.00 yen (now about \$20.00) per month.

**Other Places  
Opened**

However, as yet the work belonged to no denomination and to no mission. For a while after the two workers came to Sendai they were supported by Dr. Palm, but after the latter's return to Scotland, early in 1885, the work went on independently. But while the contributions of the Christians were about sufficient to sustain the two workers, they were not sufficient to pay the expenses of their journeys from place to place for the extension of the work. Owing to this fact, and to the need of help in general, especially in the establishment of schools, Mr. Oshikawa, after much consideration and prayer,

Reformed Mission  
Steps In



FIRST MEETING OF MIYAGI CLASSIS.

Rev. Yutaro Sugita, Rev. Kametaro Yoshida, Rev. J. M. McCauley, D. D., Rev. J. H. Ballagh,  
Mr. Kikugoro Katayama, Mr. Junichiro Shibuya, Rev. W. E. Hoy, Rev. G. W. Knox,  
Rev. M. Oshikawa, Mr. Saito, Mr. Saunomiya.

decided to unite with the Church of Christ in Japan (then called United Church of Christ in Japan), and to ask for missionary help. At first it was proposed to direct the Southern Presbyterians to this field. But in 1886 the Mission of the Reformed Church in the United States joined the Council of Missions, by whose leading men, at the solicitation of Rev. A. D. Gring, it was decided that this Mission should go to Sendai. For a short time previous to this the Mission of the Dutch Reformed Church had operated in the north, and to reimburse them for their outlay the sum of \$500.00 was paid them by our Mission. In the fall of 1885, Rev. W. E. Hoy came

and was met by Mr. Oshikawa in Tokyo, and invited to locate in Sendai. When, near the close of the same year, Mr. Hoy, accompanied by Mr. Gring, visited Sendai, there were in this whole field already three organized churches and 200 Christians full of earnestness and enthusiasm, and contributing liberally toward the support of the work. The work of the Mission of the Reformed Church in the United States, therefore, consisted in helping along and developing what had already been well begun. More evangelists were called, and new preaching-places were opened. Mr. Hoy studied the language with great earnestness, and soon was able to preach and administer the sacraments in Japanese. For a while the work was managed informally by the brethren on the ground. In the spring of 1887, however, a committee of Synod organized a new Classis at Sendai called Miyagi Classis, the territory of which extended over the whole of northern Japan, including Hokkaido (Yezo), Rev. M. Oshikawa being elected the first president.

**Management of  
Co-operative Work**

For the extension of Christian work the Synod of the Church of Christ in Japan in 1886 adopted a plan according to which the missions co-operating with the Japanese church should for the time being contribute 3 yen for every 1 yen contributed by the churches and preaching-places. Each Classis appointed a committee consisting half of missionaries and half of Japanese ministers or elders, to whom was entrusted the direct management of the work. This arrangement continued until 1897, and in its best days was exceedingly satisfactory. However, through the reactionary tendencies that prevailed during the decade from 1889 to 1899 it became less and less possible for the churches and preaching-places to pay their proportion of the funds needed to carry on the work, and the general plan of the Church of Christ was changed, so that finally the Classical Committee for the management of the work was discontinued. At the same time, as the ability of the Classical Committee to undertake all the necessary work fell short, the direct work of the Mission, which at first was very small, was gradually extended, and when the Classical Committee was discontinued, nearly all the churches and preaching-places needing support came under the care of the Mission, which as early as 1892 had found it necessary to organize an Evangelistic Committee of its own.

The manner of carrying on the work both by the Classical Committee and the Mission consisted in locating evangelists at the various stations and visiting the work from Sendai as often as possible to administer the sacraments, to hold special meetings for non-Christians and to foster the work generally. Ecclesiastically all ministers and evangelists and all churches and preaching-places were under the jurisdiction of, and all Christians became members of, the Church of Christ in Japan.

During the twenty-three years of its progress this work in Miyagi prefec-



ture has met many of the difficulties incident to the beginning of Christian work in an unevangelized country. When about 1889 the pro-foreign wave subsided and gave place to a spirit of nationalism and opposition to things Western, among which Christianity was classed, many believers fell away and it was difficult to win new ones. Public meetings were much disturbed, and Christians were made to suffer for their faith wherever possible. As a consequence the growth in the number of Christians was very slow, and there was actual retrogression in the matter of benevolence. The lowest ebb seems to have been reached about the year 1894, from which time on there was a steady, though slow, improvement. The results of the Chino-Japanese war were helpful to the cause of Christ.

However, all honor is due to the Japanese pastors and evangelists who during this time worked faithfully on, overcoming by their earnest and blameless lives many a prejudice and many a doubt. Future generations will owe them much gratitude. Naturally there were some losses by removal to other fields and from other causes, but happily these were more than made up by the graduates from the Tohoku Gakuin (North Japan College), so that new places could gradually be opened right along. Of the present eleven regular workers in the province of Miyagi, ten are graduates of this institution.

**Anti-foreign  
Reaction**

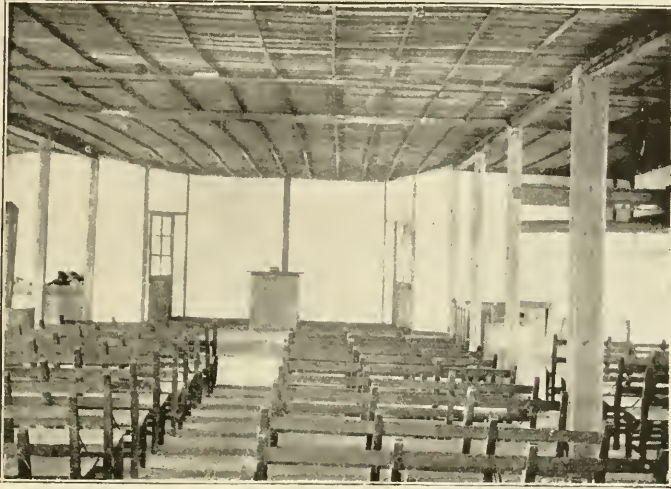
**Fidelity of  
Workers**



FIRST CHURCH BUILDING, SENDAI, PURCHASED FROM BUDDHISTS IN 1887. EXTERIOR.

Yet it must not be supposed that during the decade of depression there was no progress. At the beginning of this period there were no church buildings, excepting the old Buddhist temple. At the end of the period there were five, three new buildings and two dwelling-houses fitted up for

use as chapels. One of the former is the chapel on East Sixth Street, Sendai, which is now a centre of Christian influence.



FIRST CHURCH BUILDING, SENDAI. INTERIOR.

This period of special difficulty was to a large extent relieved by the revision of the treaties with foreign countries, by which revision Japan recovered full sovereign rights and, on the other hand, conceded to foreigners free residence anywhere in the empire. The revised treaties went into effect

**Treaty Revision  
Promoted  
Christian Work**



REV. S. YOSHIMURA,  
PRESENT PASTOR.

in 1899, and from that time on the sentiments of the people became broader and more hospitable to Christian truth. During the years that have followed that political event the rate of progress in gaining converts to Christianity has been twice as great as before, and the rate of progress in moral and religious sentiment in favor of Christianity has probably been tenfold as great as before.

During the past four years the event of central significance perhaps has been the building of the Sendai church. This building, for the erection of which funds had been col-

**New Sendai  
Church Building**

lected for many years, was at last begun in 1899, and was after many difficulties and anxieties completed in 1901. It cost 16,665.44 yen (about \$8,300.00), of which amount 2,950.29 yen (about \$1,500.00) was raised

from purely Japanese sources. The building has already proved the wisdom of having an edifice that commands the attention of the city, is sufficiently spacious for all ordinary purposes, and furnishes constant inspiration to the whole work in the North. Many people have already been attracted to the church, the congregation has flourished beyond expectation, and on many important occasions the building has been filled to its utmost capacity. One hundred and thirty-two (132) persons have already been baptized or confirmed in the new church.\*



NEW SENDAI CHURCH BUILDING.

In the whole prefecture 302 have been baptized during the past four

\* Dr. and Mrs. Schneder were mainly instrumental in the erection of this splendid building. Without in the least disparaging the share others—both native and foreign—had in this great work, all who know the facts will readily concede that without the unfaltering faith, sacrifices and patient, but persistent, efforts of this earnest missionary couple, this house of God, so creditable to the name of Christ, would probably not now be in existence.  
—*Editor.*

years, and the number of Christians is now 904. The special blessing of God seems to have been upon the workers in recent years, and there have been many evidences of the Spirit's presence and power.

Recent  
Accessions

There are now three organized churches, of which one, the Sendai Church, is entirely self-supporting, and the other two partially so. There are seven church buildings. Recently the Christians of Shiroishi gave everybody a surprise by building a chapel and inviting people to the dedication before it had be-

Three Organized  
Churches



SHIROISHI CHAPEL.

come generally known that a building was going up. The church was entirely paid for by the Christians of Shiroishi and vicinity. Besides the three organized churches, there are twenty-one preaching-places. All the most important towns of the province are occupied. Of the eleven workers, four are ordained ministers.

So far as the management of the Mission's direct work is concerned, it was arranged in 1898 that each missionary belonging to the Evangelistic Committee should be a special committee for a particular field. According to this plan, Rev. C. Noss was appointed to care for the southern part of the prefecture, and the writer to watch over the interests of the northern part. At present Rev. W. E. Lampe is in charge of Mr. Noss's field, on account of the latter's absence on furlough in America. An event in the history of the Church of Christ to be noted here is the division of Miyagi Classis in 1903, by constituting the Hokkaido (Yezo) work into a separate organization called Hokkaido Classis. Miyagi Classis now embraces the six north-

Management of  
Mission's Own  
Work



ern prefectures of the main island, within the bounds of which two missions are working, the German and the Dutch Reformed.

Mention must be made of the fact that from the time of its establishment until now the North Japan College has lent a strong hand

**Schools Aid** to the evangelistic work in this prefecture, as well as  
**Evangelistic Work** throughout the whole field. The Christian professors and many of the students have always taken a deep interest in the direct work of preaching and evangelization, and have ever been ready to help wherever possible. The Christian influence in north Japan would be far less without this force. Our Girls' School also, though in a less degree, has contributed to the spread of the gospel in this province.

The other Christian bodies represented in this province are the Congregationalists, Baptists, Methodists, Episcopalians, Disciples

**Other**  
**Denominations**  
**Represented**

of Christ, American Christian Convention, Roman Catholics and Greek Catholics. The membership of the Church of Christ is about as much as the aggregate of the other Protestant bodies. The Greek Church has in the past prospered here greatly. A bishop of the Roman Catholic Church resides in Sendai.

The interesting things that could be related about individual experiences and the inner life of the churches and groups of Christians

**Conclusion**

in this province during the past twenty-three years are far too numerous for a brief historical sketch. Suffice it to say that the same Spirit of God has been at work in the hearts and lives of these people as in other countries, and has produced the same precious fruits. The evil one has also been at work, and many have stumbled or become weary, and have fallen by the wayside. Nevertheless the Kingdom is coming in this portion of far-off Japan.

# EVANGELISTIC WORK

## THE YAMAGATA-AKITA FIELD

BY REV. HENRY K. MILLER



GROUP OF EVANGELISTS IN YAMAGATA KEN.

1. Rev. Sozaburo Miura. 2. Mr. Kenya Tamura. 3. Mr. Minekichi Ito. 4. Mr. Masao Sakakibara.

In this field of 8,664 square miles our Mission has six principal out-stations: Yonezawa, Kaminoyama, Yamagata, Tsurugaoka, Sakata and Akita, mentioned in order from south to north. Of these three Yonezawa, Yamagata and Akita rank as cities, while another, Tsurugaoka, from its size deserves to be so classed. Besides these main points there are a number of minor places where Christian work is carried on from time to time by our Mission.

**Descriptive**

Of these six places, Kaminoyama enjoys the distinction of being the first to have had regular work started in it. The name of Rev. Robert Davidson, a Scotch Presbyterian missionary who spent two summer vacations in Kaminoyama, is inti-

**First Place  
Kaminoyama**

mately connected with the founding of the Christian church there. For a long time it was a puzzle to know how this missionary ever came to visit such a remote and comparatively unimportant place, but the facts kindly furnished the writer by Mr. Shigeki Kyogoku, one of the original members of the congregation, give a most interesting solution to the puzzle. The story is this:

In 1886 Mr. Ren Matsuzaki, United Church of Christ evangelist, located at Utsunomiya, now about 65 miles by rail north from Tokyo, and Mr. Davidson held a public meeting there in the interests of Christianity. After the preaching was over a certain man, who gave his name as Yuzuru Suda, came forward and said that formerly he had been a vassal of the old Kaminoyama clan. He represented himself as secretary of a Philosophical Society, numbering three hundred members, a great many of whom were favorable to Christianity. Being desirous of making thorough inquiry into Christian teaching, he had conferred with a Mr. Sho Wakayama on the subject. Though in Yamagata, he alleged, there was a Methodist pastor, and a Greek Catholic catechist in Kaminoyama, it was decided to invite a foreign missionary connected with the United Church of Christ, concerning which denomination favorable reports had reached him, to visit Kaminoyama. Hence, in a representative capacity, he had started for Tokyo in quest of such a missionary, and on the way had been obliged to stay over night at Utsunomiya. While out for a walk he noticed the posters announcing a Christian meeting, attending which he unexpectedly came upon what he was seeking. Now would not Mr. Davidson visit his town and preach the gospel there? The Philosophical Society would bear half of the expenses. He himself would be glad to escort him thither, but he had just received sudden news of his mother's serious illness, which required him to return home without delay.

During the summer of the same year (1886) Mr. Kamesuke Kawai (a student in Meiji Gakuin, a mission school in Tokyo, then at home on his vacation), Mr. Shigeki Kyogoku and Mr. Tomonoshin Koike decided to hold a Christian public meeting in Kaminoyama. Four or five days before the appointed time, large notices were posted in conspicuous places about the town. Presently Mr. Kawai called upon Mr. Kyogoku with the information that a friend of his, Mr. Seifu Naito, a preacher, had just arrived, who, seeing the notices, had at once visited him and told him that Mr. Davidson was on his way to Kaminoyama. He, therefore, proposed that forces be joined in holding the meeting. This was agreed to, and when Mr. Davidson arrived with his family the next day, some 800 people assembled to listen to the preaching.

Mr. Davidson and Mr. Naito made inquiries concerning the Mr. Suda

whom they had met at Utsunomiya and his Philosophical Society, but not a trace of either could be found. The whole story was a fabrication. From the description of the man, it was concluded that he must have been a certain young Buddhist priest formerly belonging to the Joko temple, who, because of his bad character, had been dismissed. Mr. Davidson took his hoodwinking philosophically, believing that this piece of deception would turn out to the glory of God, as indeed it did. Two months' work resulted in seven converts.

A Hoax

In November of 1886 Mr. Matsujiro Ueno was settled as regular pastor of the Kaminoyama flock and labored with considerable success. Rev. J. P. Moore then in September, 1887, settled in Yamagata, not more than eight miles distant by road, and about that time conferred with Mr. Davidson and his Mission, with the result that on November 1, 1888, the Kaminoyama work was transferred to the care of Miyagi Classis Board of Missions, to which representatives of our Mission belonged. This Board going out of existence, the Evangelistic Committee of our Mission on October 8, 1895, decided to take the work under its care. Mr. Ueno served the congregation until September 1, 1889. Afterwards Kaminoyama was joined to Yamagata and visited by the pastor living there. For a while Mr. Sadazo Akiha, a North Japan College student, who had been obliged to return to his home in Kaminoyama on account of ill health, had charge of the work. In 1896 Mr. Kenya Tamura, a graduate of the Theological Seminary in Sendai was settled as regular pastor of the flock, which position he held until August 1, 1900, after which Kaminoyama was again attached to Yamagata.

History of the  
Kaminoyama  
Flock

In the early days considerable attention was given, apparently, to infant baptism, more so than subsequently, at Kaminoyama.

Most of the members live where the former retainers of the feudal lord had their quarters—back of the town itself.

Additional  
Information

Kaminoyama is a famous watering-place, being favored with numerous hot-springs, which attract a great many people on health or pleasure bent. Unhappily there is considerable open licentiousness in the place, due, of course, to its popularity as a resort. Generally speaking, the Christians are earnest and of good social standing, though in humble circumstances. Three of them are public school teachers, who make it a point to be at services when not on duty. Kaminoyama has sent a number of students to our schools in Sendai. Prof. J. Maeda, of North Japan College, comes from a place quite near this town.

The city of Yamagata, capital of the province of Yamagata, is a really fine city of 32,740 people (1902). Our work here commenced in 1887. In September of that year, as already stated, Rev. J. P. Moore settled in this city as professor of the English language in the new English-Japanese



School founded by Governor Shibahara and a number of other officials in their private capacity. (See Dr. Moore's article on "Work in Secular Schools" for details.) Christianity was well represented in this school. Rev. M. Oshikawa was principal, while a number of the teachers also were Christians. One of these teachers was Mr. Kaiseki Morimoto (now Matsumura), who lately became widely known through his work in connection with the Tokyo Y. M. C. A. Another Christian teacher was Mr. Ryo Mayama, who later taught mathematics in North Japan College and is now the very efficient Business Agent of that College's Industrial Home. Rev. D. B. Schneder, of Sendai, was also for a short time connected with the English-Japanese School.

Soon after settling in Yamagata Dr. Moore commenced holding Christian services in the dining-room of his house, which were conducted by himself, by his helper (Mr. Jo Kuranaga, who had accompanied him from Tokyo to Sendai and thence to Yamagata), by teachers in the school, and later by Rev. Mibuo Saito, who after a time came from Sendai to take charge of the church work. At that time Christianity, as well as things western in general, were very popular and missionary work met with great success. Soon a house centrally located was rented for church purposes, but it was

**English-Japanese  
School in  
Yamagata**

**Yamagata Church  
Started with a  
" Boom "**



ENGLISH-JAPANESE SCHOOL BUILDING AS IT NOW LOOKS

not long before the need of a church building was felt, and then a commodious house of worship was erected on one of the principal streets. The indications pointed to a self-supporting church within a few years. A goodly proportion of the members were officials, so that the church had a good

standing. Mrs. Moore also did considerable visiting in the hospital here, and the result was a number of conversions.

But, alas, a reaction set in; the work declined, and the large church building, which often had been crowded with enthusiastic audiences, came to be filled mostly with the echoing voices of the preacher and the little gatherings of those who remained faithful. Officials in Japan are moved about pretty much like military officers. Thus the membership was largely scattered. A number of residents, however, remained. Most faithful of these was the Jo family, one of the sons subsequently entering the ministry. But these also have recently moved away. Other places have been benefited at Yamagata's expense, but Yamagata's day seems to be dawning again. We believe that under the blessing of God a great improvement will take place here in the not distant future.

The English-Japanese School declining, it became increasingly difficult to finance the enterprise successfully, until the services of the missionary teacher of English had to be dispensed with. Dr. and Mrs. Moore thus left Yamagata in the summer of 1889. From that time until the writer and his wife moved to Yamagata from Sendai in November, 1898, the work was carried on by Japanese preachers, with such assistance as could be given from time to time by visiting missionaries and others. The Board of Foreign Missions desiring to have one of the missionaries attend the Ecumenical Missionary Conference at New York in April, 1900, it directed the writer to return to America on furlough somewhat earlier than would otherwise have been the case. As in those days the nearest railroad station to Yamagata was Yonezawa, twenty-five miles off, and it would have been exceedingly difficult to reach it in winter time, the missionary family moved back to Sendai in the fall of 1899, starting for America from that place. Returning to Japan in September, 1901, arrangements were made for settling in Yamagata permanently, and, a suitable foreign-built house having been erected, the writer and wife moved again in April, 1902.

Some of the Mission's best workers have labored at Yamagata. For the sake of future reference, a complete list of evangelists located in this city is given in a foot-note.\*

#### Japanese Workers

At different times work was also done at Narisawa, Yamanobe, Numazawa and Shiramizu, villages in the vicinity of Yamagata, in each of which one or more members of the city congregation live.

#### Yamagata's Dependencies

\* Rev. Mibuo Saito, Rev. Kametaro Yoshida, Mr. Tozaburo Shimanouchi, Rev. Sozaburo Miura, Mr. Kinjuro Niwa, Mr. Tami Miyashiro, Mr. Kakichi Ito, Mr. Kumaji Tsuchida, and Mr. Kannosuke Kawanaka.

At one time the Yamagata congregation was able to raise considerable money. Mr. Oshikawa once actually induced it to be self-supporting, but the time for such an advance had not yet come, and the premature attempt had an unfortunate effect upon the church. Interested Japanese contributed not a little toward the cost of erecting the original church building, but the bulk of the money came from America.

On September 28, 1902, a typhoon wrecked the church building, peeling the shingles from the roof and blowing in the plaster walls on both sides. As the building stood on rented ground, and the surroundings became a nuisance, the Mission decided, instead of merely making repairs, to purchase a new lot in a good location, move the old building thither and remodel it. Providentially the Secretary of the Board of Foreign Missions had in hand a sum of money to be used at his discretion. He decided to apply half of it to the rebuilding of the Yamagata church. Supplementing this amount made it possible for the Mission to carry out its plans satisfactorily. The plant now consists of a weather-boarded house of worship better adapted to its purposes than before, a commodious parsonage, and a small sexton's house, in which provision has been made for the sale of Bibles and other Christian books. An illustration of the remodelled church building, which was re-occupied for the first time December 27, 1903, is herewith given.



REMODELLED CHURCH BUILDING, YAMAGATA.

From the city of Yamagata the work spread to Tsurugaoka (Crane Hill), in the northwestern part of the province. Miyagi Classis' Board of Home Missions, of which Rev. M. Oshikawa was the leading spirit, commenced

operations in that large and busy town by sending Mr. Jo Kuranaga thither in the spring of 1888, Dr. Moore giving up his helper for that purpose. About the same time Rev. Kinroku Fujii went from Sendai to Tsurugaoka to take charge of a private school for boys, called the Shonai Middle School, of which he had been elected principal. Mr. Fujii, though not engaging directly in Christian work, openly acknowledged himself a Christian, and indirectly exerted considerable influence in favor of the church. Once a week he held a social gathering for his students at his house. Sometimes Christianity came up for discussion at these meetings. Mr. Fujii continued this line of action until he resigned his position in March, 1890, to become registrar of our Girls' School in Sendai. There were other Christian teachers connected with the school from time to time. It was but natural, therefore, that some of the students should be converted; and a number of these afterwards entered North Japan College. Mr. Tadashi Igarashi, who kindly furnished the writer with the above information, was the first of these youths to find his way to our school in Sendai. He finally graduated from the Theological Department, served several years as a preacher, and is now registrar of his alma mater. Another of these Middle School students was Mr. Yoshibumi Abe, who after a long course of study in America, returned to Japan and is now a professor in North Japan College. In the Theological Department there are at present two men from Tsurugaoka who are about finishing their course. Mr. Chikaharu Akiho, pastor of the small congregation in Shiroishi that recently gave us all a surprise by erecting a church building without asking aid from the Mission, was converted at Tsurugaoka. Moreover, Mr. Masao Sakakibara, evangelist at Sakata, is also a Tsurugaoka man.

**Successful  
Opening in  
Tsurugaoka**

For a while the work at Tsurugaoka went forward rapidly. There were baptisms annually for seven years. Then came a halt, and for five years nobody was baptized. The present condition is not prosperous, and no wonder. Since 1888, when the work began, until the present time, the place of meeting has been changed no less than fifteen times! Is any other argument in favor of the erection of church buildings necessary? In this same short time there have been no fewer than eight different evangelists. What mission in America could thrive with such a record?

**Tsurugaoka  
Work Declines**

Tsurugaoka has been rather shut off from the rest of the world by surrounding mountains, so that it is a conservative place. The present evangelist—Mr. Minekichi Ito—reports that, while fortune-tellers, astrologers and necromancers are to be found everywhere in Japan, they are especially numerous in Tsurugaoka. Near by also are several sacred mountains that annually attract multitudes of pilgrims. Thus it appears that Christ-

**Conservative  
and Superstitious  
Place**



ianity has just the right sort of field here to call forth its best saving energies.

**Oyama and  
Fujishima**

For a time Christian work was also carried on in two rather large villages in the neighborhood of Tsurugaoka—Oyama and Fujishima—but it was not kept up and no

tangible results ever appeared.

**Yonezawa—  
Formerly a  
Castle Town**

Yonezawa was once the castle town of the celebrated line of feudal lords named Uesugi. Even to-day he who would be the reigning prince if the old order of things still existed, lives in Yonezawa, where he has erected for himself a fine man-

sion. A younger brother of this nobleman is an active member of the church, while other relatives have been connected with it.

In 1890 Viscount Chuhei Matsudaira and wife, connected with the

**How Christian  
Work Started in  
Yonezawa**

Uesugi house and members of the Ushigome Tokyo United Church of Christ, together with Mr. Teizo Sugai (now Shiroemon Ito), who had been converted while attending the English-Japanese School in Yamagata, persuaded Dr.

Moore to visit Yonezawa with a view to opening Christian work there. Afterwards upon the representations of this missionary, the Classical Board of Missions decided to commence operations in Yonezawa. Mr. Gennosuke Motokawa, whom Dr. Moore had been supporting while pursuing his studies in the Meiji Gakuin (a mission school) in Tokyo, was sent to locate there as the first regular evangelist. A fair degree of success attended the evangelist's efforts, but Mr. Motokawa remained only a little over two years. His successor, Rev. Giichi Tanaka, being unable at once to take up his new duties, Mr. Chikaharu Akiho was sent from Sendai to act as supply. After working acceptably for nearly three years, Mr. Tanaka also left, and was succeeded by Rev. Sozaburo Miura, who for half a dozen years or so had been pastor of the East Second Street Church in Sendai. Mr. Tominosuke Misawa followed Mr. Miura and was in turn succeeded by Mr. Kenya Tamura, the present evangelist. For about a year two Bible-women also worked in this city. Like all the points in this field, Yonezawa, after a promising beginning, declined. At present there are signs of an improvement.

Yonezawa is a conservative place, and rather a hard field to work. In

**Hard Field**

its outward appearance it is not prepossessing. However, within recent years new life has begun to pulsate through

it, and improvement is apparent even to the natural eye. Persistent and wisely-directed Christian work here will not fail of its proper reward.

Work has also been carried on in the neighborhood; in the watering-

**Neighboring  
Points**

place Akayu (Red Warm Water), and in the village of Miyauchi. Not far from Yonezawa is the village of Toyohara, where lives a man named Kunagaye. He was con-

verted in Sendai and received baptism at the hands of Rev. C. Noss. Returning to his home, he immediately set about bringing others into the Kingdom. Thus quite an interesting work, though on a small scale, has sprung up, which, however, for good and sufficient reasons, is not directly connected with our Mission.

Our Mission's connection with Sakata dates from 1892. On February 25th of that year the Mission Board of Miyagi Classis, to which some members of our Mission belonged, granted the request of Mr. Oishi, evangelist at the neighboring town of Tsurugaoka, for permission to begin work at Sakata. But, as far as is known, nothing of any importance resulted from this attempt.

**First Attempt to  
Open Sakata**

Later an earnest young Japanese belonging to the Congregationalist church in Sendai, was sent by the postal authorities to the Sakata office. Letting his light shine, he did what he could to convert his fellow employees, and his efforts were not without their reward. This Mr. Chuza Ogawa, for that was the name of the young man, sent to Sendai encouraging accounts of the prospects at Sakata, and urged that an evangelist be sent. Rev. J. H. DeForest, D. D., a Congregationalist missionary living in Sendai, then paid the place a visit, and found it a desirable one to occupy. However, his Mission was unable to take possession, and he urged us to go in. It so happened that a little later complications in the church at Yamagata made it advisable for the evangelist to leave, and on February 26, 1895, the Mission's Evangelistic Committee decided to send him to Sakata. But, after about two months' work, he reported that he could accomplish nothing. No doubt his lonesomeness had much to do with his failure, as he went without his family. This same man has since been successful elsewhere.

**Second Attempt**

Next, a graduate of our Theological Seminary in Sendai, Mr. Isaburo Yano by name, was sent to Sakata, and he gradually succeeded in gathering about himself a number of young men. However, serious illness in his father's family obliged him to go home, and for various reasons he did not return to his field of labor.

**Evangelist Settles  
in Sakata**

Finally, a later theological graduate, Mr. Masao Sakakibara, was sent to Sakata, somewhat against his wishes, as he desired to be sent to another place. Alone and against tremendous odds he has been working patiently on, and something of an impression has been made.

**His Successor**

Sakata is a Buddhist stronghold, and one of Japan's wealthiest men, who lives here, warmly espouses the Buddhist cause. For a long time this wealthy man's influence was supposed to be a serious obstacle to the entrance of the gospel into the town. However, in April, 1903, a very successful Christian meeting was held in the County Assembly Hall, which was attended by

**Buddhist  
Stronghold  
Weakening**

an audience variously estimated at from 500 to 700 people, among whom were a number of public school teachers, and even a few Buddhist priests. As far as appearances go, a very favorable impression was made by this meeting. Thus the Sakata field ought to be ripe for the harvest.

The capital of the province of Akita is a fine city of the same name. It was once very difficult of access, but railroad communication has made it easier to reach. Our Mission has been operating in Akita for a number of years. Rev. Gennosuke Motokawa, of whom mention has been made elsewhere, was the first evangelist, and he succeeded in gaining a number of converts. After he left for Korea to work among his countrymen there, the work at Akita declined. The present evangelist, who succeeded Mr. Naoki Nakamura, is the experienced and indefatigable Rev. Sozaburo Miura, under whose ministrations the congregation has revived. Our work now compares favorably with that of the Disciples, who have been in the field for many years.

One great drawback to successful work in Akita is the lack of a permanent location for the congregation's place of worship. The members meet in a rented house occupied by the minister and his family. This is a most undesirable arrangement anywhere, as experience has abundantly proven. By all means a suitable church building ought to be erected for the use of the Akita congregation.

The next station on the railroad northward from Akita is Tsuchizaki, a large town with a harbor. Work ought some time be started here also, if indeed this has not actually once been done and discontinued. Recently an interesting work has sprung up in a mining town called Aniai, which is at a considerable distance from Akita in the mountains. No little enthusiasm has been manifested there, and a number of persons have been baptized.

Before concluding this already long account of the Yamagata-Akita field, the writer feels constrained to state what the needs of this large district are. Things cannot be allowed to go on at the old rate. Aggressive work must be done, not only to make progress, but even to keep what we now have. Unless we bestir ourselves, the opportunities will be given to others, whose interest in this field is now not as great as ours. A missionary family for Sakata and one for Akita are needed NOW. These ought to be thoroughly equipped with the necessary appliances for successful work, viz., foreign-built homes, church buildings, parsonages, etc. It will be a saving—financially and otherwise—to invest in these things at the start. Later on, another missionary family ought to be located in Yamagata to start another congregation in the city and take charge of the work to the south as far as Yonezawa. Besides, we fondly hope that before long we may be permitted to see in Yamagata a school for Bible-women. May God greatly prosper the work in this field for His name's sake!

# EVANGELISTIC WORK

## FUKUSHIMA KEN

BY REV. D. B. SCHNEDER, D. D.



GROUP OF EVANGELISTS NOW WORKING IN FUKUSHIMA KEN.

- |                                      |                                 |
|--------------------------------------|---------------------------------|
| 1. Mr. Tominosuke Misawa, Kawamata.  | 4. Mr. Susumu Tada, Wakamatsu.  |
| 2. Rev. Kametaro Yoshida, Nakamura.  | 5. Mr. Kikutaro Yoshida, Taira. |
| 3. Mr. Kumaji Tsuchida, Haranomachi. | 6. Mr. Yasuji Jo, Fukushima.    |
| 7. Mr. Zeujiro Yatsu, Koriyama.      |                                 |



Fukushima Ken, a rich and beautiful province, lies south and west of Miyagi Ken. Its area is 5,288 square miles, and its population numbers 1,110,578 people. It is less mountainous than Miyagi Ken, and its fertile valleys and plains make it more prosperous. Its people also can be said to have a more progressive, business-like spirit. In addition to the production of rice, silk culture is a leading industry. The town of Fukushima is the capital of the province, which, however, has three or four other towns of equal importance.

The first Christian work in this country was done at Wakamatsu, a historically famous town across the mountains at the western end of the province. Here Rev. A. D. Gring, in company with a native evangelist, preached the Gospel in 1885 and gained a few converts. However, these afterwards joined the Congregationalist Church, which now has a large work in this region.

The next work was started at Fukushima, the capital of the province, in 1887. Rev. Kame-taro Yoshida, the co-worker of Rev. M. Oshikawa, was the pioneer here, now with the support and help of the Reformed Mission. The work was successful, and soon extended to neighboring towns. At Hobara, near by, Rev. W. E. Hoy baptized 23 converts at one time early in 1888, and a chapel was built there soon after. The Congregationalists having entered Fukushima only a little after Mr. Yoshida had begun, a union was effected between the two forces, which unfortunately did not end successfully, and the work suffered in consequence.

A few years later a very substantial work was begun at Iizaka, a hot springs resort, and a little later still the town of Nagaoka became awakened. At this latter place the wealthiest men of the town became Christian, and the sentiment of

**Description  
of Province**

**First Place  
Opened:  
Wakamatsu**

**Towns of  
Fukushima and  
Hobara Opened**



FIRST CHRISTIANS AT FUKUSHIMA.

the whole town became distinctly favorable to Christianity. In 1891 four places—Iizaka, Nagaoka, Hobara and Kawamata—were organized into a self-supporting charge, with a devoted evangelist, who lived on eight *yen* (\$4.00) a month, in charge. Some years later, however, the work at Hobara declined and Kawamata, being far away, was a preaching-place by itself. Iizaka now stands alone as an organized church in Fukushima prefecture. It has closely associated with it Nagaoka, and the same evangelist for a number of years has served both places. The people of Nagaoka especially have shown an earnest and progressive spirit, many of the young men being very active in leading other young men of their town and of the neighboring villages into the way of salvation. In order to ground themselves better in Christian truth, these young men the past two years have held "winter schools," inviting professors from Sendai and others to lecture to them for a week on the Bible, important Christian doctrines, or religious questions of the day.



[HARANOMACHI CONGREGATION.

Almost simultaneously with the work at Fukushima, work was begun at Nakamura, an important town along the east coast, by a colporteur sent out by Rev. A. D. Gring. Going there to sell Bibles, this man found eager listeners to his simple story, and after a time Rev. S. Miura was sent there as an evangelist. The place was served successively by several evangelists until Rev. K. Yoshida, who had begun the work at Fukushima, was located

Nakamura,  
Haranomachi and  
Odaka

in Nakamura in 1891. He labored with his usual vigor, and not only greatly increased the number of members, but also succeeded in erecting a large chapel. Journeying many hundreds of miles on foot, shod with straw sandals, and scattering the seed throughout that section of country, Mr. Yoshida extended the work over fifty miles toward the south along the coast. There are now four important preaching-places along the coast, with a membership of 283 souls, with two good chapels built, and three evangelists at work. At two of these points—Haranomachi and Odaka—a specially hopeful spirit of self-help has manifested itself. At the latter place a spirit similar to that at Nagaoka prevails, and last year the young men of the town organized a “foreign missionary society” to carry the Gospel, not to China or Korea, but to the neighboring villages. The Nakamura preaching-place is about to be organized into a church.

An important point started next after Nakamura was Sukagawa, a point some forty miles south of Fukushima along the main railroad line. Here the work went very well at first, but, through a premature attempt at self-support, it declined, and only recently, through the efforts of a devoted evangelist, has it begun to revive. A dwelling-house remodelled and used as a chapel is owned by the members. The next step in that region was the opening of Koriyama, an important and growing town at a railroad junction, and also of the neighboring town of Mibaru. The present evangelist at this place is working wisely and earnestly and is laying the foundations for a large work.

In 1894 work was again started at Wakamatsu, the centre of the fertile and beautiful Aizu valley. It is the Mission's only point west of the mountains in this province, but the work has grown encouragingly and will no doubt spread to other points in the course of time.

**Wakamatsu  
Again**

**Statistics and  
Needs**

The total number of points at which there is regular preaching in Fukushima province is thirteen. The total number of Christians is 530, and the number of evangelists seven. Four chapels are owned by the native Christians.

Fukushima Ken (province) is perhaps the most important of our fields, and entails a heavy responsibility upon those in charge of it. Its immediate needs are more workers—many more Japanese and one or two missionaries; also good church buildings, first of all one in the town of Fukushima and later also in other important towns. Through the large amount of work that has already been done by evangelists, missionaries and professors, the Seed has been scattered very widely, and the harvest has begun to ripen far more rapidly than it can be garnered by the small number of evangelists at work.

# EVANGELISTIC WORK

## HOKKAIDO (ISLAND OF YEZO)

BY REV. J. P. MOORE, D. D.

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The Hokkaido—containing an area of 36,348 square miles, or about one-fourth of the entire area of the four larger islands of Japan, and a little less than one-half that of the main island (Hondo)—has always been regarded as, not only an important, but an interesting and encouraging field for missionary operations.

**Large Island**

Among those Japanese workers who early realized the importance and the necessity of doing evangelistic work in this northernmost island was Rev. Masayoshi Oshikawa, who, accordingly, in the year 1886, accompanied by Rev. Kametaro Yoshida, visited the field in order to ascertain what openings there might be. At Hakodate, one of the treaty ports and the principal port of entry for the island, he found a church already established, which was of the Presbyterian or Reformed type. To these Christians he and his associate ministered in things spiritual, and, encouraged and forwarded by these brethren, they visited the towns of Muroran and Mombetsu, which also are in the southern end of the island. The people of the former place gave these messengers of the Gospel a cordial reception. Meetings were held and the *guncho* (chief official of a county or *gun*) and other prominent men of the town came out to hear the preaching of the Word. The members of the Hakodate church raised a small sum of money, and with this aid and contributions of the people in Muroran a preaching-place was established and regular work inaugurated. At the latter place (Mombetsu), some ten miles distant, a like welcome and like success awaited the messengers. During this trip twenty-six persons professed their faith and received baptism. At the end of December these two brethren returned to Sendai, whence they had set out, greatly impressed with the needs of this field and much encouraged over the good beginning made.

**Visited in 1886 by  
Revs. Oshikawa  
and Yoshida**

The following year a second visit was made by these same servants of the Lord to encourage the brethren and strengthen the work. Rev. Yoshida remained for three months, laboring diligently for the advancement of the work already estab-

**Second Visit  
in 1887**



lished. Fifty-five conversions and baptisms rewarded his earnest efforts, and at the same time a congregation was organized at Mombetsu. A subscription was started to raise money for the building of a new church. This project met with such success that it was decided to erect a suitable building at once, and ere long a fine, substantial church was built. In this enterprise the Christians at Hakodate rendered some financial aid, while two German residents of the town, who were connected with a beet-sugar industry, contributed quite generously. Up to this point the work was carried forward without the help of the Mission, or any outside aid.

Subsequently work was begun at Sapporo, Otaru, Takinogawa, Kushiro and other points, mostly under Rev. Oshikawa's direction. This work was done in connection with the Evangelistic Committee of Miyagi Classis, through which it received the necessary financial support and directions.

The work begun in the way already mentioned has grown to such an extent that at the present time there are five organized churches, two of them self-supporting, and five *kogisho* or preaching-places, with a total communicant membership of more than seven hundred. Up to the year 1902 this work was connected with Miyagi Classis (or Presbytery), whose territory was the whole of North Japan, including the northern island of Hokkaido (Yezo). During the present year (1903) a separate ecclesiastical body, called Hokkaido Classis, was organized, whose territory is coterminous with the island whose name it bears.

But what connection did the Japan Mission of the Reformed Church in the United States have with the Hokkaido work? It was largely a financial one. From the time the work came under the care of Miyagi Classis' Evangelistic Committee, for a period of six or seven years, all the mission aid granted it was money paid by this Mission. The Committee as then constituted was composed of six members, three Japanese and three foreigners. These latter were for the most part members of this Mission; the work as it was carried forward passed under their review, and the money which came from the foreign side was voted by them and paid out of the Mission treasury. Rev. Oshikawa, who, as already observed, was the father of this work, was also a member of this Committee, and as its representative from time to time made visits to the field, organized work at new points, secured the necessary workers, and gave general direction and oversight to it.

Rev. Oshikawa made repeated overtures to the Mission to provide a missionary family or two for this region. But the home Board felt itself unable at the time to raise the money for sending and supporting the men called for, so that the Mission was unable to carry out its cherished purpose in regard to the Hok-

kaido work. This was a sore disappointment both to the members of the Mission and to Rev. Oshikawa, who was so intimately associated both with the Mission and the work. Under the circumstances he naturally looked elsewhere for aid. The Presbyterian Mission, already having a girls' school at Sapporo, then the seat of government for the island, it was thought that that Mission might be willing to step into the breach by furnishing the necessary men and means. Accordingly the writer entered into correspondence with Rev. William Imbrie, D. D., of the said Mission in Tokyo. The result was that the Presbyterians agreed to take over this work, and in the year 1894 Rev. George P. Pierson as its representative moved to Hokkaido and settled at Sapporo. Since that time he has labored with untiring zeal and great success for the advancement of Christ's kingdom in that remote part of the empire. He is now located at Asahigawa, still further inland. To his consecrated zeal and self-sacrificing labors must be attributed in large measure the present prosperous condition of the work.

While our Mission because of lack of men and means had to withdraw in favor of another mission, it never relinquished the idea and purpose of having an active part in evangelizing the Hokkaido. Consequently in the year 1896 the Mission recommended to the home Board that besides Sendai, where all its missionaries then resided, Tokyo, Yamagata and some point in Hokkaido be made mission stations. The Board of Missions acted favorably on this recommendation, and the writer was directed to return to Tokyo, Rev. H. K. Miller to locate in Yamagata, and Rev. S. S. Snyder at some point at Hokkaido. Owing to the illness of Rev. Hoy, and the lack of sufficient force at Sendai, Rev. Snyder was not sent to Hokkaido, and so the Mission has remained hitherto without a representative in that important field.

Missionary  
Designated for  
Hokkaido

In 1902 the Field Secretary of the Board, Rev. A. V. Casselman, in company with Rev. C. Noss, made a trip through the island to look over the field and to inquire into its needs. The Mission is looking forward to the time when it will have one of its number laboring with others for the evangelization of Japan's northernmost island—a country vast in extent, as remarked in the opening sentence of this article, and one whose soil is most productive and resources very great.

Tour of Inspection  
by Field Secretary  
in 1902

To quote Rev. Pierson, "there is a constantly increasing population to evangelize. The natural and social conditions foster a spirit of freedom, and the newness and solitariness of the life lead to a search for peace of soul. All the soldier colonies and farm districts, mining towns, etc., are inviting fields for evangelistic work." In another connection he writes: "Hokkaido is in its youth—no longer child-

Outlook

hood—and is the coming island. *Dendo* (evangelistic work) is already crowding us, and now is the time to strike.” Because of the Mission’s connection with this work in its incipency, and because of the needs of



PROSPECTING THE HOKKAIDO. REV. A. V. CASSELMAN.

the field, and the greater results sure to follow well-directed effort, we close this sketch with the hope and prayer that in the near future we as a mission may have one or two families stationed in this interesting field.

# EDUCATIONAL WORK

## NORTH JAPAN COLLEGE

BY REV. D. B. SCHNEDER, D. D.

In the fall of 1885, after one of the evening sessions of Potomac Synod, Rev. William E. Hoy, then on the eve of his departure for Japan, sat in conversation with the now sainted Dr. Origin

Thomas G. Apple. In the course of the conversation the latter remarked:

“Well, Brother Hoy, I suppose after you get out there you will start a college and a seminary?” The words fell like a seed upon fruitful soil. Mr. Hoy from that time forward determined to convert into actuality the idea which then entered his mind. “On my way to Japan,” he writes, “the question of mission schools was ever on my mind.”



MRS. CHIKA KAML.

However, neither of these men were aware that their hopes and purposes were an answer to prayer. In far-off Sendai that remarkable servant of Christ, the Rev. Masayoshi Oshikawa, together with the earnest and faithful band of Christians whom he had gathered around him, were asking God for a school for young men and another for young women. Mr. Oshikawa had already preached the Gospel with great power, not only in Sendai, but also in a number of neighboring towns and villages, and there was widespread interest, so that the need of more Christian workers and of the general transforming influence of Christian education was felt very keenly.

When, on December 1st of that year, Mr. Hoy arrived in Tokyo, he met there Mr. Oshikawa, who had gone to Tokyo in quest of a missionary to join him in the work in the North, and who at once invited Mr. Hoy to come to Sendai. The two men found themselves at one on the school question at this first meeting. A few days later, when Mr. Hoy visited Sendai in company with Rev. A. D. Gring and saw the promising work already begun, he believed it to be the will of God and he determined to locate there.



The early spring of 1886 found the two men in Sendai planning amidst much perplexity for the opening of a school. The gift of twelve pieces of silver by a poor widow impelled them to go forward. As the need for workers was urgent, they decided to open a Bible training-school first, although the idea of a collegiate department later on was not absent from their minds. Mr. Oshikawa gathered together seven young men who felt themselves called to the Christian ministry, and Mr. Hoy, at great sacrifice, undertook to provide for them. The school was actually begun in June, 1886. Its first home was an old dwelling-house on the outskirts of the city. Later it was removed to an old building on the lot just then purchased for the Miyagi Girls' School, and still later on to the priests' room in the rear of a Buddhist temple which had just been bought by the Sendai church as a place of worship. The first teachers of the school were the devoted men of God who in faith and prayer had started it.



REV. MASAYOSHI OSHIKAWA.

The work went on during that year and the next with holy enthusiasm and joy, though not without privations and difficulties. The places where the school was quartered were dilapidated and cold. Mr. Oshikawa had to be absent on evangelistic tours often and Mr. Hoy's toil and sacrifices undermined his health, so that his teaching was interrupted by sickness.

In the fall of 1887, however, the prospects began to brighten. The Board of Foreign Missions assumed the support of the school, and at the beginning of 1888, Revs. K. Y. Fujiu and D. B. Schneder were added to the teaching force. Meanwhile some friends purchased the ground on the street called Minami-machi-dori, on which the present buildings stand, and began the erection thereon of the John Ault Memorial building, the same to be used for both dormitory and recitation purposes until a suitable recitation hall could be put up. There were now twenty-eight students, all candidates for the ministry. However, the course had been lengthened and modified in such

Bible Training  
School Opened

Brightening  
Prospects

a way that students were to acquire a sufficient knowledge of English to enable them to pursue the study of theology largely in that language. This plan, owing to the lack of books and theological terms in Japanese, has approved itself ever since. The faculty at this time was regularly organized, with Rev. M. Oshikawa as president.

The year 1889 witnessed further growth in the school. New pupils came and new teachers were added, among them Rev. J. P. Moore, D. D., who had removed from Yamagata to Sendai. But, like other years, this one also was not without its trials. It became evident that some of the young men who had entered the school to prepare for the ministry did so from mistaken and insincere motives. A few were expelled, others left,



SENDAI THEOLOGICAL SEMINARY BUILDING.

and still others were put on probation. Yet under the blessing of God, the inspiring leadership of Mr. Oshikawa and the able and enthusiastic efforts of Mr. Hoy, the general spirit of the school was good and the work went on encouragingly.

In the fall of 1890 the first English class in theology proper was started. There were two students. At the same time a Japanese (vernacular) theological course was begun for such young men as were unable to take the course of preparatory training. Four men presented themselves for this course, so that at last there were six young men regularly studying theology. Meanwhile also the brick recitation hall had been begun. Through the efforts of one to

Theological  
Seminary Started

whose faith, push and heroic self-sacrifice this building will be an abiding monument, the needed funds had been pledged, some by students, some by Japanese churches, some by friends, but the bulk by the Board of Foreign Missions.

The decade extending from 1891 to 1901 may well be considered a period by itself. Its beginning is marked by perhaps the two most eventful years in the history of the institution.

#### **Second Period**

In the summer of 1891 a full collegiate course, preceded by two preparatory years, was established, and the school, instead of being exclusively for candidates for the ministry, as hitherto, was thrown open to all who wished to come, Christians and non-Christians. The new brick building had by this time been completed, and in September the school, comprising a body of nine professors and sixty-eight students, entered the fine structure. A new, well-selected library of about 1,500 volumes, had been supplied, and the school was at last properly housed and well prepared for good work. The following year the government of the school was changed. Up to this time the institution had been under the ecclesiastical jurisdiction of Miyagi Classis of the Church of Christ in Japan, and was governed by a Board of Directors, which was to consist of four members of the Reformed Mission and four Japanese, which latter were also to hold the property of the school in trust. However, this arrangement was never fully carried out, and in 1890 the Church of Christ in Japan adopted a new constitution according to which it was no longer possible for a classis to exercise jurisdiction over a school. Consequently Revs. Masayoshi Oshikawa, William E. Hoy, Kinroku Y. Fujiu and D. B. Schneder, the persons most directly responsible for the school, met on August 9th, 1892, and organized themselves into a self-perpetuating Board of Directors and adopted a constitution, which, with some amendments, is still in force. Rev. W. E. Hoy was elected president of the Board of Directors, and Rev. M. Oshikawa president of the school.

The dedication of the new building took place on November 18, 1892, on which occasion Revs. Hoy and Oshikawa delivered memorable addresses, and many prominent citizens of Sendai were present. There were now 17 theological and 133

#### **New Building Dedicated**

collegiate and preparatory students, and the outlook of the school was most hopeful.

The term of laborious years that followed is marked by three main features. First, the school began to see of the fruits of its labors. In 1894 the first graduates went out, five from

#### **First Graduates**

the Theological and twelve from the Collegiate Department. During the whole period of ten years, thirteen graduated from the English Theological Course, twenty from the Japanese Theological Course, and fifty-six from the Collegiate Department. Of the graduates of the Theological Courses,

the great majority entered upon evangelistic work, and the chief aim of the school began to be realized.

Secondly, there were a number of changes. There were changes in the teaching force. The missionary names added to the list were: Messrs. Miller, Snyder, Noss, Gerhard, Lampe and Faust, but there were also four withdrawals, namely, Dr. Moore and Revs. Miller, Snyder and Hoy. Among the Japanese teachers added were: Prof. M. Karasawa, graduate of Wabash College, Ind.; Rev. K. Kumagai, graduate of Union Theological Seminary, New York City; Rev. C. Kajiware, graduate of Princeton Theological Seminary, and Dr. K. Sasao, graduate of the University of Bonn. In the organization of the school also an important change was made in 1895, when, for the sake of conformity with the Government's system of education, the Preparatory and Collegiate Courses were re-arranged. The Preparatory Course (which some years before had been lengthened to three years) and the first two years of the Collegiate Course were combined into a General Course of five years. For the last two years of the Collegiate Course two other courses were substituted—a Literary and a Scientific. The school year was also made to begin in April, and the commencements since 1899 have been held at the end of March. In the matter of buildings, there were no improvements, excepting that a rough shed for gymnastic purposes was boarded up, plastered and converted into a recitation building, in which ever since more than half of the student body has had its recitations.

Thirdly, there were growing discouragements. In the first place the policy of the Japanese Government became increasingly unfavorable to the interests of Christian as well as other non-government schools. In the early years all students, whether of government or private schools, were exempt from military conscription. But the war with China in 1894, and the subsequent necessity for increasing the country's military and naval forces, led to stricter conscription laws, according to which students of private or non-government schools were no longer exempt. Moreover, the Government, owing to a wave of nationalism, for some years pursued the definite policy of getting the whole work of education under its exclusive control, and thus sought to crush out of existence all private schools, especially Christian ones, which were believed to be antagonistic to the national spirit. The attitude of dislike and hostility to Christianity on the part of the general public constituted an additional unfavorable influence. As a consequence, although many young men entered the lower classes of the college, most of them used the school as a stepping-stone for entrance into some government school, and very few of them remained until graduation, even in the General or Five Years' Course. The Scientific Course established in 1895 was discontinued in 1898 on account of lack of students. In 1895 Mr. Hoy, while on furlough



in America, secured in money and pledges for new school buildings the sum of \$15,000, but when he returned to Japan the outlook was so unfavorable that he had not the courage to go forward. At the same time there were internal discouragements. Opinions differed as to the best plans and policies under the circumstances. President Oshikawa was called away more and more by the interests of the Foreign Educational Society which he had organized. It became more and more evident that the state of Mr. Hoy's health would sooner or later compel him to leave Sendai. Rev. Mr. Fujiu, one of the important men, resigned, and Rev. Mr. Kumagai, one of the school's most valued and beloved teachers, died.

The lowest ebb in the number of students was reached in 1900, when there were only between eighty and ninety all told. One of the forces that helped to sustain the school during this period was the Industrial Home. On account of the opportunity which the Home offered indigent students of earning a part of their support, many came to the school who otherwise would not have come. Moreover, as a rule, the spirit of the Home was such as to be a strong inspiration to the school. A still greater sustaining force was the manifestation of the divine guidance and power in response to earnest, prevailing prayer that never ceased to be offered in behalf of the school both in Japan and in America.

In 1899 Mr. Hoy, having been appointed missionary to China, resigned from the school. A deep sense of loss was experienced by both Japanese and missionary teachers when this man, who was one of the founders of the school, who had always been one of the



FAREWELL TO REV. W. E. HOY BEFORE LEAVING FOR CHINA.

two leading spirits in it, and the memory of whose faith, self-sacrifice and zeal will abide as a precious heritage, finally withdrew.

The second blow came when in April, 1901, Mr. Oshikawa resigned as president of the school. In him the institution lost not only one of its founders, but a rare man of extraordinary intellectual gifts, of the best type of ancient Japanese character transformed by a profound Christian experience, a man of great magnetism and born leadership, who had for years given name and influence to the school. His resignation was occasioned by his plans to do a still greater work for the Kingdom of Christ in the Far East, and to its acceptance there seemed to be no alternative.

**President  
Oshikawa Resigns**

A partial compensation for the loss of the two founders began to appear in the possibility of manning the school in part with some of its own graduates, who would perpetuate its spirit. In the year 1900 also the faculty had been strengthened by the addition of Rev. C. Kajiwara and Dr. K. Sasao, men whose coming at this time was most opportune. Moreover, after the revised treaties with foreign nations went into effect in 1900, the Japanese Government and the people generally became more open and liberal in their tendencies.

**Third Period**

In the spring of 1901 the Government became decidedly more favorable to Christian educational institutions. Christian schools in Tokyo and Kyoto obtained government recognition, and the North Japan College was encouraged to apply also. In January, 1902, such recognition was given as exempted the students of the general course from military conscription while pursuing their studies. It was an event of great encouragement to the institution.

**Great Privilege  
Secured**

Hand in hand with the application for government recognition went an effort to put the school in as good order as possible. In addition to electing a new president (the present writer), the Board of Directors appointed Dr. Sasao as principal or dean of the general course. One of the former graduates became registrar. The faculty worked unitedly and with good results. Applications for admission increased, the disposition to leave the school a year or two after entrance gradually decreased, and the buildings have become crowded. In September, 1901, there were 142 students; in the same month, 1902, 171; in the same month, 1903, 180.

**New Executive  
Officers**

In the spring of 1903 the government issued a regulation according to which specially designated private schools could send up their graduates to the government special or professional schools, and by implication, also to the regular government colleges. The North Japan College was specially designated for such privilege in June of the same year, after undergoing a thorough official inspection. This second recognition qualifies the school to apply for recognition of its Literary and Theological Departments, including exemption from military conscription.

**An Additional  
Privilege**

**Strengthening  
the Faculty**

In 1902 Prof. T. Demura returned from two years of study in America, and in the same year Prof. C. Nakamura went for a similar course of study. In September, 1903, Rev. Y. Abe, one of our graduates, after eight years of study in America, came back and entered the school as a professor. In the same year Mr. K. Morimoto, professor of history, went to America for a course of study in Johns Hopkins University, and in his place was secured a graduate of the Imperial University in Tokyo. Thus the faculty is gradually gaining in strength.



PRESENT FACULTY OF NORTH JAPAN COLLEGE.

For the sake of convenience it was decided to adopt "North Japan College" as the English name of the institution, which is officially known as Tohoku Gakuin (Northeast Educational Institution).

**English Name**

**Resume,  
Present Condition  
and Prospects**

Up to the present time 1,225 young men have entered the North Japan College. Of these 180 are now in the school. Not counting names occurring twice, eighty-two young men have gone out as graduates. This number includes forty graduates from the Theological Department, and these, most of whom continue in direct Christian service, now faithfully carry the main burden of responsibility for the christianization of North Japan. Of the 963 that went out as non-graduates, some were in the school only a

short time, but others attended for a number of years. Many of them became Christians in the school and were baptized. Of all others it can be said that they were influenced in favor of the true Way of Life. Where they all are, it is impossible to tell, but as far as they come to our notice everywhere they give evidence that in one way or another they constitute a part of the great leavening power that is transforming Japan and bringing it nearer the Kingdom of Christ. Seven are known to be pastors or evangelists. Others are teachers in Christian schools. A large number are professors in government institutions—in colleges, normal, middle, agricultural, and primary schools. Others are physicians, lawyers, politicians, government officials, editors, literary men, business men, railroad officials, students in higher schools or soldiers in the army. A number are in America. One of our graduates is now Japanese consul at Montreal.



STUDENTS OF NORTH JAPAN COLLEGE.

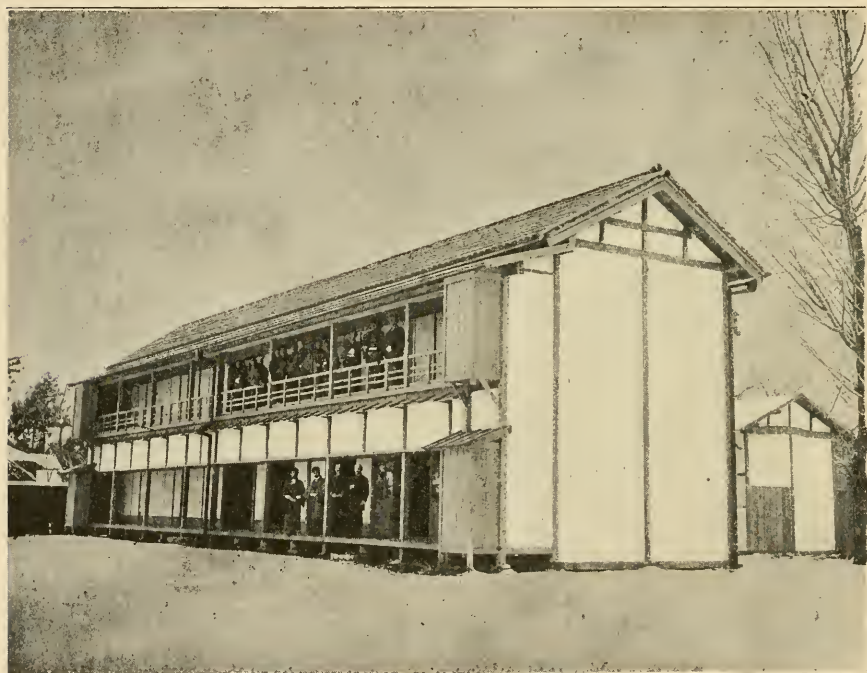
In addition to giving intellectual, moral and spiritual training to the large number of young men who have been students, most of whom remember their *alma mater* with gratitude and affection, the school has achieved a wide reputation. It is trusted and honored by the citizens of Sendai. It is favorably known throughout North Japan. Its name has been heard all over the empire. The hand of the Lord has been with the school, and there is no doubt that the whole intellectual, moral and spiritual life of North Japan has been deeply influenced for good by the existence of this one sincere, earnest Christian college these seventeen years.

Good Standing



As the school now stands (October, 1903) it has 180 students in all its departments, distributed as follows: General Course, 169; **Present Figures** Literary Course, two; Theological Course, nine. In the General Course, with the exception of the highest, all the classes are now full. The teaching-force now actually engaged in the institution consists of nineteen men—four missionaries and fifteen Japanese. Of the latter, eight are graduates or former students of the institution. There are fifty-eight baptized Christians in the school. The spirit of the college is earnest and reverent. Recently, when a challenge was given, eighteen General Course students gave expression to the purpose of giving their lives to the Christian ministry or some other form of direct work for Christ. There are also some fifteen students who will be baptized in the near future.

The property of the institution, representing a money value of about \$30,000.00, consists of the John Ault Dormitory, the brick **Property** building completed in 1891, a temporary recitation building, a rude gymnasium and a small business office; together with the



JOHN AULT MEMORIAL HALL.

ground on which they stand, on Minami machi-dori; nearly two and a half acres of ground two blocks away on Higashi Niban-cho, and the Industrial Home, consisting of two dormitories, a printing office and book store, and

a dairy establishment, together with the ground on which they stand. The brick building contains the chapel, library, science rooms, room for drawing, teachers' room, president's room, and three ordinary recitation rooms. The temporary recitation building is made to accommodate over half of the school, though it has really become unfit for use. The John Ault Dormitory accommodates a number of boarders, but the first floor has had to be turned into recitation rooms for the literary and theological classes. A dwelling-house on one of the newly-purchased lots is utilized as a dormitory. There is also a small nucleus of an endowment fund raised entirely in Japan.

About one-sixth of the income of the school is at present derived from tuition fees and other sources. The balance is made up by annual appropriations from the Board of Foreign Missions.

**Income**

As for the requirements of the school, what is immediately needed is a recitation and chapel building for the General Course students, a dormitory and perhaps a few minor buildings. These will cost about \$25,000.00. Then the present brick building can be used for the literary and theological departments only. If these departments grow, then later on an additional building for the literary classes will be needed, after which the present brick building can be used entirely for the theological department, the purpose for which it was originally intended.

**Needs**

The school is now applying for government recognition and for exemption from military conscription for the literary and theological departments. In making the application the school was obliged to give the assurance that additional buildings would be erected in a year or two. If this privilege is granted and the needed buildings are put up, under the blessing of God in the future as in the past, this Christian institution of learning will be fully in a position to fulfil its high and holy mission to North Japan. (The Japanese Government has since granted the privileges asked.)



TEACHERS AND PUPILS, MIYAGI GIRLS' SCHOOL.



# EDUCATIONAL WORK

## MIYAGI GIRLS' SCHOOL

BY MISS LENA ZURFLUH

Milestones indicate that some distance has been passed over, and also how far one has come. We have come to an important milestone in the course of our foreign missionary work. It is well for us to take a look backward, and see what progress has been made. When climbing a mountain nothing so encourages the climber as a stop once in awhile to look back and see how far he has gone. The climber can thus get his bearings and obtain a better idea of the outlines and extent of his surroundings.

Looking  
Backward

We have now reached a time in the history of our foreign missionary work when a glance backward will be of much value and give great satisfaction. All will thus have a better idea of the work before them. The rising generation of the Church that is to furnish the means for carrying on the future work of our Girls' School in Sendai should know something of its past history, while those who started the work and watched its beginnings will rejoice to gain a little glimpse of what has already been done. They certainly have carried out the injunction of a Washington library motto: "Help those who cannot help themselves." It must be a great joy to those noble souls who undertook to send out to Japan our first workers, to see and hear what has been done, and to know that they have been instrumental in bringing so many precious souls to the knowledge of Jesus Christ. At that time it meant something to send out the first workers, and it meant a great deal to be the first ones to establish this school, something so different in constitution and purpose from anything the people in this northeastern section of Japan had hitherto had. But God is true to His promise, and was with His workers. Some have planted, some watered, and God gave the increase!

Miss Lizzie R. Poorbaugh and Miss Mary B. Ault, our first lady missionary teachers, were sent out from America in 1886, and in the same year opened the Miyagi Girls' School in a Japanese house, the former serving as principal. After about a year Miss Ault left the school and became the devoted helpmate of Rev. (now Dr.)

History in Detail

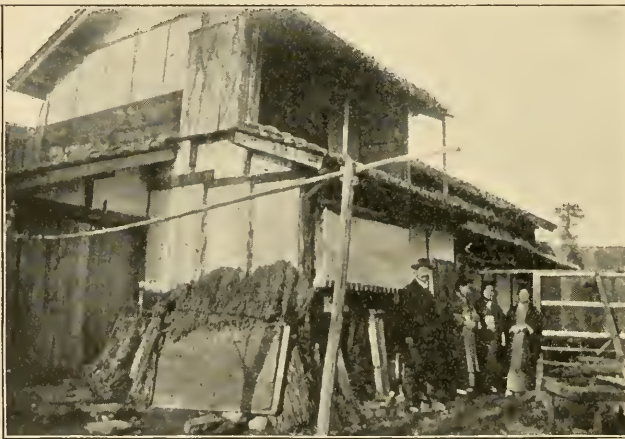


W. E. Hoy, who afterwards was transferred to China. Miss Emma F. Poorbaugh in 1888 came out to take her place, and the two sisters worked together earnestly and faithfully, teaching the girls and getting the school



FIRST RECITATION HALL OF MIYAGI GIRLS' SCHOOL.

more firmly established and thoroughly grounded in Christian principles. Miss Mary C. Hollowell came in November, 1891, and devoted her young



FIRST DORMITORY OF MIYAGI GIRLS' SCHOOL.

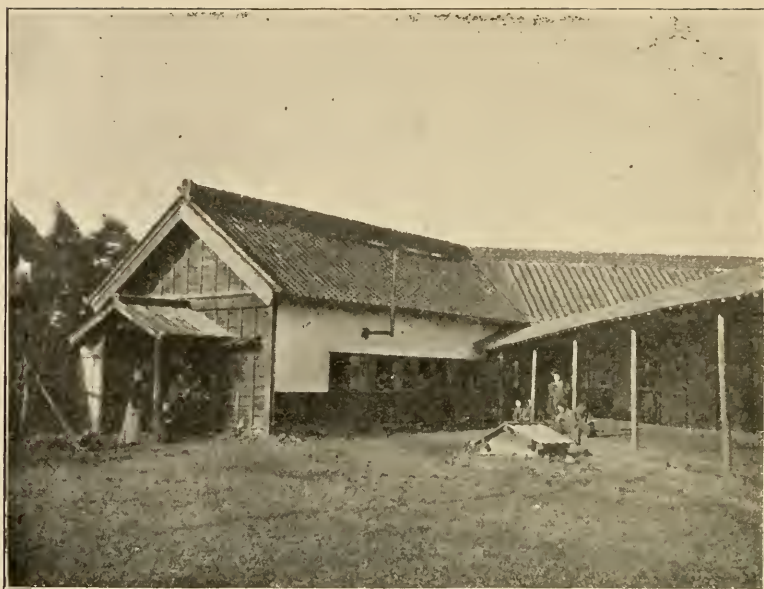
years to faithfully and unceasingly teaching the girls. In July, 1893, the Misses Poorbaugh returned home to America permanently, after having rendered unselfish, consecrated and devoted service which the Church can never

appreciate too highly. Miss Lizzie R. Poorbaugh is now Mrs. Dr. Cyrus Cort. In September, 1893, Dr. J. P. Moore and wife came to the school, the former as principal, and together with Miss Hollowell, carried on the work for one year. In August, 1894, the writer came, and was placed at the head of the school, she and Miss Hollowell for three years doing work that would have been enough for three teachers. In August, 1897, Miss Lillie M. Rohrbaugh arrived, so that for a time—one year—three ladies made up the missionary force in the school. Miss Hollowell then returned



GIRLS' SCHOOL, SENDAI, DESTROYED BY FIRE.

on furlough to America, where she was married to Mr. Robert R. Gill, of Kobe, Japan. In March, 1900, Miss Rohrbaugh, on account of ill-health, was obliged to return home, and afterwards resigned from the Mission. Miss Sadie L. Weidner came in June, 1900, and in September, 1900, Miss Lucy M. Powell arrived. In the latter part of December, 1900, the writer returned home on furlough, Miss Weidner in the meantime acting as principal of the school. Miss B. Catherine Pifer came in September, 1901. Returning to Japan from furlough in August, 1902, the writer resumed her duties as teacher and principal of the school. During the first and the last year of her stay in Japan, Mrs. S. S. Snyder assisted in the teaching of music. Rev. H. K. Miller and Prof. P. L. Gerhard helped out by teaching a variety of subjects, the former during the principal's sickness in Japan, and the latter during her absence in America.



TEMPORARY QUARTERS, MIYAGI GIRLS' SCHOOL.



TEMPORARY QUARTERS, MIYAGI GIRLS' SCHOOL.



Fire totally destroyed the school building in March, 1902, and for one year the school was carried on in quarters some of which had been used by a former governor of Miyagi province as a stable. Additional land for the school was purchased, and formal possession taken January 24, 1903. By dint of hard work, Rev. W. E. Lampe succeeded in having the new dormitory, a commodious and well-appointed building, ready for occupancy by September 1st. The cornerstone of the Christine Faust Memorial, a fine recitation hall built of brick, trimmed with granite, was laid September 10, 1903.

Fire



NEW DORMITORY, MIYAGI GIRLS' SCHOOL.

Three Japanese gentlemen have held the position of registrar (kanji) in the school : Rev. K. Y. Fujiu, Mr. Y. Saiki and Mr. T. Hayasaka. The last mentioned has been connected with the school ever since its organization.

Registrars

At present the faculty is composed of four unmarried lady missionaries, seven Japanese gentlemen and six Japanese ladies, all but one of these last being graduates of our school.

Faculty

During these years of planting and watering God has indeed given the increase and has blessed the work richly, yes, beyond all expectation. Twenty-five years ago there was not one Japanese woman, not one teacher, not one Bible-woman, and not one mother in this whole empire that had even the remotest relations with the Reformed Church in the United States. As, however, we look about us

Results





FAUST MEMORIAL HALL (IN COURSE OF ERECTION).



JAPANESE TEACHERS, MIYAGI GIRLS' SCHOOL.

now, we see that there has been a mighty power at work producing wonderful changes. One of our graduates has gone as far as Brooklyn, N. Y., to marry a Christian Japanese there; another is the wife of a Japanese pastor in Honolulu; another is the wife of a Japanese working in the extreme northern part of Japan among the aborigines, the Ainu; another is a most successful kindergarten teacher in Kobe; several are now living in the western part of Japan as the wives of leading and prominent men; five are earnest teachers in our Miyagi Girls' School; a large number are faithful Bible women located in our three stations—Sendai, Tokyo and Yamagata; one is the wife of the Japanese head-teacher in North Japan College; a number are patient helpmates to some of our evangelists; others are the wives of officials. Thus the little girls that once entered our school without any knowledge of the almighty power of God and the redeeming love of Jesus Christ are now Christian wives, Christian mothers, Christian teachers,—shining lights placed here and there in the midst of heathen darkness. Family altars have been erected in place of idolatrous shrines. We now meet with little ones who lisp the name "Jesus" and pray to God in heaven, instead of clapping their tiny hands before dumb idols of wood and stone. The mothers of twenty little children born in Japan within the last six or seven years are graduates of our school. Many others who did not graduate yet imbibed higher moral ideals. Before these children can pray themselves, their mothers pray for them. What a joy it must be to these women to be able to teach their little ones about Jesus and His love! One, the mother of three children, writes: "I am attending, by the grace of God, to my duties with joy, and trying to bring up my children to be His beloved ones. I would be quite a different woman and hold a different view concerning the world and life had I not entered the Miyagi Jo-gakko" (Girls' School). Fifty-one girls have graduated from the school, and all but one of these were Christians at the time of leaving. Two have gone to their eternal rest, meeting death with hope and joy in their Saviour, Jesus Christ.



MISS SETSU KYODEN  
KINDERGARTEN TEACHER.

The Miyagi Girls' School is yet in its childhood days. We look for still greater things in the future. Who can estimate the far-reaching influence hereafter to be exerted by the one hundred and twenty girls that are in the school at the present time? The work often seems to go on very slowly, but yet when we take a look backwards we perceive that our efforts are telling. It is indeed "line upon line, precept upon precept." There is yet much to be done. Thousands and millions of Japanese girls have not yet been reached.

**Room for Growth**

May God bless all who have in any way whatsoever helped this work in the past, and may He continue to bless the school and move many more to contribute to its support ! By lifting up womanhood in Japan, we are elevating humanity, not only in this land, but also in the whole world.

# EDUCATIONAL WORK

## WORK IN SECULAR SCHOOLS

BY REV. J. P. MOORE, D. D.

In the spring of 1887, at a certain restaurant in the city of Tokyo, the three men then constituting our Mission, Revs. A. D. Gring, J. P. Moore and W. E. Hoy, in company with English School in  
Yamagata Rev. M. Oshikawa, met Governor Shibabara of the province of Yamagata, the Superintendent of Education of the same province, and another official, for a conference in reference to a proposed English-Japanese school in the city of Yamagata. These three Japanese officials, representing a certain constituency, overtured the Mission to supply them with one or, if possible, two American teachers for the school about to be opened, of which Rev. M. Oshikawa was to be the president. After a conference lasting several hours, it was finally agreed that the Mission furnish at least one teacher, who was to reside at Yamagata and have charge of the English department of the school. The compensation was to be fifteen hundred yen (now about \$750.00), together with a residence, rent free. Rev. A. D. Gring, who was about leaving for America on furlough, promised to raise in the home church the money necessary for sending out the teachers by the Foreign Board. The writer promised to fill the position in case Mr. Gring's plans failed. The Board of Foreign Missions did not look with much favor upon the project, and a man was not at once appointed, so that it became necessary for the writer, who in the spring of that year had moved from Tokyo to Sendai, to remove early in the fall to Yamagata in order to take up the work in the new school. Later a young man, Rev. G. A. Schwedes, now of Bethlehem, Pa., was appointed by the Board of Foreign Missions as the second man for the work at Yamagata, but he declined the offer. In the meantime the funds of the school ran low and the people became discouraged, so that at the end of the second year Mr. Moore resigned his position and moved back to Sendai. Thus the Mission's relations with the school ceased. The institution under new management continued for several years longer, when it was finally abandoned.

This English-Japanese school, as set forth in a previous article, was not a mission affair, although its president was a minister of the gospel, its



English instructor a missionary, and most of the assistant teachers likewise Christians. Thus indirectly the school became a missionary agency.

During the first four years of his stay in Tokyo after arriving in Japan, the writer engaged to a certain extent in school work.

**Ei-kan Gakkwai** Before treaty-revision such work was almost necessary in order to be permitted to reside outside the foreign concession. Besides, it also afforded opportunities for doing missionary work. The first school in which the writer served as teacher of English was called Ei-kan Gakkwai. It was established at Bancho in the Kojimachi district of Tokyo by a Mr. Fukushima, who at that time was the Kanji or General Secretary of the Aoyama Gakuin, a Methodist school. This was an afternoon and evening school for giving clerks in government offices and others an opportunity for acquiring a knowledge of English, for which there was then a great demand. The missionary taught several hours a day with the understanding that he was to receive one-half of the financial proceeds (really very small), and that all converts should be turned over to him. Bible-class work in the institution, conducted outside of school hours, resulted in the conversion of several scores of young men, two of whom were prominent teachers in the school. These were baptized and, together with a number of others, formed the beginning of the Bancho church.

The Ei-kan Gakkwai having removed to another part of the city, and also having changed hands, the writer, after a year's work,

**Nobles' School** accepted the offer of a position in the Gakushuin (Nobles' School), where he taught for a year, until his removal to Sendai in the spring of 1887.

The work in both these schools, while it was a hindrance to the missionary in the preparatory work of acquiring the Japanese language (a very regrettable thing), was yet blessed of God in a signal manner, and resulted in a rich spiritual harvest. The standing and influence it gave the missionary, and the opportunities for Christian work it afforded, compensated for certain losses, and it seemed as if the hand of Providence was in it all. The records show that during this time thirty persons received baptism. Among these were Baron Nakajima and wife before referred to; Mr. Tadahiro Kondo (one of the two teachers previously mentioned), who was afterward elected the first elder of the Bancho church and for some years served as teacher and Kanji (General Secretary) in the Meiji Gakuin, the principal school of the Presbyterian and Dutch Reformed Missions located in Tokyo; Mr. Gennosuke Motokawa, who afterwards studied theology, then for some years served as preacher in connection with our own Mission, and is now a pastor among his countrymen in the Hawaiian Islands, and still others who in different walks of life served their day and generation.

Still another work of the same kind engaged in by the writer was in con-

nection with the Higher Middle School in Sendai. Very unexpectedly he received the offer of a position as teacher of English in this government college. After consulting with the members of his own mission and of other missions, the writer accepted the offer and entered upon his work.

Sendai Higher  
Middle School

At the time referred to there existed among both professors and students much bitter feeling and marked opposition towards Christianity. The president of the institution warned the students not to attend meetings held in the various churches of the city, saying that Christianity was an injury to the country and harmful to the individual. These facts are here stated so as to bring out more fully the strange character of this invitation to the missionary and his surprise on receiving it. Indeed it seemed a strange proceeding on the part of the school authorities and could be interpreted in one or the other of only two ways. Either the prejudice was not so deep-seated as appeared on the surface, or the guiding hand of Providence was in it all to break down the prejudice that actually existed and to bridge the great gulf that yawned between that school with its hundreds of students and the Christian churches of Sendai.

Anti-Christian  
Feeling

The work in this school continued for a little more than one year, being interrupted by the missionary's return to the home land on furlough. Like a similar work elsewhere in other schools, it was not without its spiritual blessings and good results. It was an understood thing that Christian work could not be done in the school. But Christian men may be, yea are, living epistles. If they are prevented from teaching by precept, they can at all times teach by example. No one has a better opportunity of exerting a direct personal influence either for good or bad than a teacher of young men. The history of school work both in Japan and in the West proves this. In the present instance the experience of the missionary is a case in point. While laying no claim to greater piety or spirituality than other weak mortals, his influence was telling. Simply by attending to his duties conscientiously and faithfully; by being as kind and obliging as possible to those under his teaching; by going in and out among them as any Christian man would do, and dropping a word now and then in reference to the truth as it is in Christ when the subject was mentioned in the English text-book—in this way some enemies of the truth were placated, prejudice was removed in a number of known and confessed instances, and even souls were won for God.

Overcoming  
Opposition

There happened to be a Christian professor in the school at the time, whose name was Koshiha. Largely through his influence an association called *Chu-ai no Tomo Club* (Loyal and Loving Friends) was organized among the students,

Loyal and Loving  
Friends' Club

composed of professing Christians and any others favorable to the religion of Christ. A small house was rented in the neighborhood of the school for a meeting-place. In it a reading-room was opened. A Bible class previously conducted by the missionary in his own home was transferred to the club house. Special talks on Christian subjects were often given and prayer-meetings held. This club flourished. After a time the members were called before the president of the school and complimented and commended for their good behavior and moral conduct. For many years it has been a potent factor for Christian work in the city and community. In the course of time more commodious quarters were secured for the club where its members could lodge and board. Thus housed and conducted it has furnished a model for similar establishments in other government schools, including the Imperial University in Tokyo.



LOYAL AND LOVING FRIENDS' CLUB.

The last work of the kind by the writer was done at the Waseda Semmon Gakko, now a private university in the city of Tokyo. This was after his return to Tokyo for the second time, and was undertaken for the sake of securing the privilege of residing in the city outside the foreign concession.

As far as our Mission is concerned such work in secular schools as indicated above was practically confined to one missionary, namely, the

writer, the only exception being Rev. Dr. D. B. Schneder, who for a time taught in the Yamagata school. The experiences related in this chapter are therefore almost wholly those of one man, so that there is of necessity a one-sidedness to the narrative. Though often laborious, the work was profitable and helpful to the teacher, an inspiration to reach out after higher ideals in the Christian life and in the work of a Christian missionary. It is a link in the chain of the life and experience not only of the individual directly concerned, but also of the Mission as a whole, and for this reason finds a place in the account of the Mission's work during the past quarter-century.



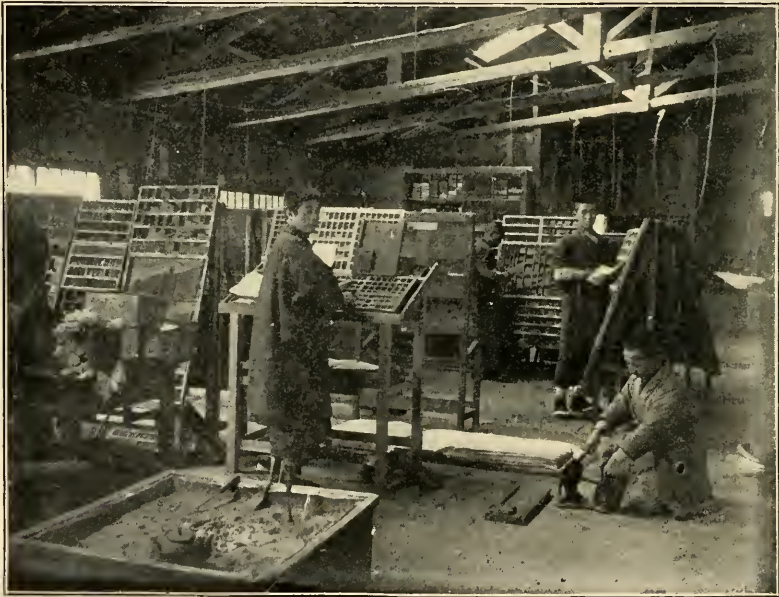
# EDUCATIONAL WORK

## INDUSTRIAL HOME OF NORTH JAPAN COLLEGE, SENDAI

BY REV. ALLEN K. FAUST, Former Treasurer

To teach in a practical way that work is honorable has ever been a most sacred duty of the social reformer. In a country where the influences of a former feudalism are still powerful, where the warrior's profession is magnified far above the peaceful arts of labor and commerce, and where many of the noblest

Sacred Duty of  
Social Reformer

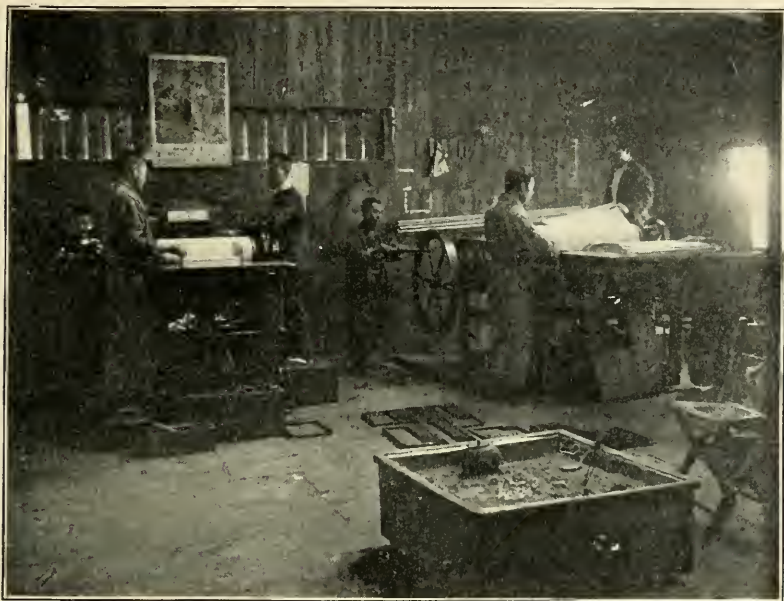


KANEKO TYPE-SETTING ROOM.

youths are born in poverty, this duty of impressing the dignity of labor on young minds is doubly urgent.

The direct aim of our Industrial Home is to offer to poor but worthy young men an opportunity to secure through their own efforts the benefits of a Christian education. While the students are working their way through school, they at the same time are taught some useful trade, and also learn to do business on strictly Christian principles. But far greater than all else is the fact that through personal contact with Christian teachers many of the students find their way to the Saviour. An institution with such aims does not need to make an apology for its existence nor feel backward about asking its supporters for their continued help.

Aim of Industrial  
Home



KANEKO PRESS ROOM.

The Home was founded in 1892 through the efforts of Rev. Masayoshi Oshikawa. It was then a private enterprise, and the Board of Directors of Tohoku Gakuin (North Japan College) did not assume control before 1897. Beginning with a membership of six students—one of whom is now a very faithful evangelist—the Industrial Home passed through bright and gloomy days during the Oshikawa regime. The founder succeeded in infusing a good spirit of work and study into the students, but the enterprise was a financial failure.

Founded by Rev.  
M. Oshikawa

After the Board of Directors had taken charge of the institution and Rev. S. S. Snyder had been elected treasurer and business-manager, the

Greatly Improved  
by Rev. S. S.  
Snyder

finances were greatly improved. Through the sale of curios and through the liberal gifts of relatives, Rev. Snyder greatly increased the property of the Home and thus gave permanence to the institution. The total value of the property at present is about \$5,000.00.



THE DAIRY.

There are now seventy-two boys in the Home, all of whom are students in North Japan College. The boys are required to work three hours each day. A large number are employed in the Home's printing office; several of the students have

Detailed  
Information

had charge of the book store, where Bibles and Christian books are sold; others sell the milk produced at the Industrial Home dairy; some sell *miso* and *shoyu* (Japanese sauces); some carry papers; and still others work on the farm. The expense per month of running the institution is about \$450.00, of which we earn \$400.00 and receive \$50.00 from North Japan College. In other words, the Mission helps each person to the amount of 69 cents a month. This amount of financial aid is so small that the students are not robbed of their self-respect and independence.



THE NEWSBOY.

Rev. J. Monroe Stick is the present treasurer and business-manager.

Present  
Management

Under his administration the book store was removed to a better location—South Street. Gradually various other lines of goods have been added to the stock. Business at the new stand has been good.



The religious instruction given in the Home is such that a large number of the boys become Christians during their stay there. Indeed, it is not too much to say that the great majority of all the Christians in our college are members of the Industrial Home. There is a preaching service every Sunday, and a prayer service every Thursday evening. There are also special classes for Bible study.

Religious  
Instruction

The Superintendent of the institution, Prof. Tanaka, who is an earnest Christian, lives in the Home and has charge of the moral and religious instruction. The Home has a constitution and by-laws, the articles and clauses of which are strictly enforced. Looseness of character is not tolerated. To inculcate the ideas of self-government, the constitution provides for a Senate, the members of which are elected by the boys from their own number. It is the duty of this body to assist the Superintendent in maintaining discipline.

Government



STORE ON SOUTH STREET.

It is my firm conviction that this industrial education ranks well with the noblest of our Church's missionary efforts. I am also persuaded that it would be a paying investment to improve and enlarge our present plant. We ought to have room for housing comfortably one hundred boys. A thousand dollars would secure this much-needed addition. By careful management, I think one hundred boys could be supported without requiring a larger appropriation from the Board than the present number does. If the Church wishes to derive the best and most tangible results for the money invested, I believe there is no better way possible than by furthering the cause of the North Japan College Industrial Home.

Need of  
Enlargement





INDUSTRIAL HOME DORMITORY AND GARDEN.

# SUNDAY SCHOOL WORK

BY REV. HENRY K. MILLER, Sunday-School Missionary

It would be strange indeed if the Reformed Church, emphasizing family religion as it does, did not in its foreign missionary operations, give much attention to Sunday-school work. The Japan Mission has all along, as a matter of course, looked after the evangelization of children. Not seldom the organization of a Sunday-school has paved the way for starting a congregation, just as is the case in America.

According to the statistics for 1902, the latest accessible, there were in that year 40 Sunday-schools directly and indirectly associated with our work. The average attendance of scholars for the year was 1649, about 300 more than in 1901. These figures represent the high-water mark in attendance during the whole history of our Sunday-schools in Japan.

Statistics

Even in the past ten years, to say nothing of the rest of our quarter century, a great improvement has been made in the manner of teaching. Excellent lesson helps are now available, whereas formerly the teachers had scarcely anything of the kind to assist them in preparing themselves to teach. Very naturally all sorts of more or less interesting, but frequently from a Christian standpoint not very instructive, stories, including even Esop's Fables, were repeated to the children in lieu of more specifically religious instruction. Since, by the co-operation of a number of missionary organizations, it became possible to publish Lesson Helps in the Japanese language, the children in the Sunday-schools have been receiving more or less systematic instruction in Biblical history and doctrine. Of recent years also a number of Sunday-schools in America have been sending us their old Lesson Picture Rolls, which have been of immense benefit and assistance. Inasmuch as most of the schools connected with our Mission are six months behind in the International Lessons, these second-hand Picture Rolls answer as well as new ones.

Improvement in Teaching

Of course our schools are not all equally well organized. Some are still in a very primitive state. This is inevitable where there is perhaps nobody except the evangelist and his wife to do the work. But in some cases, where sufficient workers are available, the children are divided into classes. Sunday-school libraries are unknown.

Organization

Though there are no Cradle Rolls specifically so-called, yet social conditions in Japan are such that there is generally a fair sprinkling of babies in the average Sunday-school. Little girls usually are charged with the care of their infant brothers and sisters. Moreover, poverty frequently obliges little girls to help support themselves by taking care of babies not related to them by ties of blood. In either case these little nurses, if they wish to attend church or Sunday-school services, are obliged to carry their infantile charges with them tied to their backs. However, when a school has once become pretty thoroughly organized, these babies are no longer conspicuous.



SUNDAY SCHOOL.

Much of the Sunday-school work in the city of Sendai and vicinity is carried on with the aid of North Japan College students and pupils in Miyagi Girls' School. Indeed without the invaluable assistance of these young people some of the Sunday-schools would entirely cease to exist.

Most of our Sunday-schools celebrate our Lord's birthday and the anniversary of His resurrection from the dead. Formerly these festivals were rather too much on the order of jollifications, but it is gratifying to be able to say that gradually a more religious and spiritual tone has come to pervade them. The Sunday-school picnic is also a recognized institution.

In the Church of Christ in Japan, with which our Reformed Church co-operates, there is no catechetical instruction strictly so-called. Adults are prepared for church membership by means of a course of instruction, more or less general, in the Bible. Infant baptism also is not particularly emphasized. Probably these things will come later on. At any rate, the Sunday-schools in the meantime furnish a valuable substitute for catechetical instruction of the young, and as such their importance cannot be exaggerated. No amount of thought and effort expended in their improvement and efficiency is lost.

Substitute for  
Catechization



# WOMAN'S WORK

## BIBLE WOMAN'S WORK

BY MISS SADIE LEA WEIDNER



GROUP OF BIBLE WOMEN.

- |                         |                         |                          |
|-------------------------|-------------------------|--------------------------|
| 1. Mrs. Goro Kiso.      | 2. Miss Yomiki Kannari. | 3. Miss Chivo Takahashi. |
| 4. Miss Tatsuno Kadono. | 5. Miss Kikuno Kawai.   | 6. Miss Haku Ohashi.     |
| 7. Miss Sono Sekiguchi. | 8. Miss Nao Hasegawa.   |                          |

As in the days of Christ's earthly career there was a band of humble women who ministered to His needs and were the last to leave the cross

and the first to be at the sepulchre, so now here in Japan also there are women who minister to the needs of His children and thus fulfil the Master's own words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The ranks of our Bible women have received accessions as the number of graduates from our Miyagi Girls' School has increased. Eight years ago there were not more than two lady missionaries' helpers and two or three Bible women, but at present there are four of the former and thirteen of the latter, all but three of whom are graduates of the Girls' School.

**Growth in  
Numbers**

Wherever there is a Sunday-school, a regular church service, a women's meeting, a prayer-meeting or a special evangelistic service in or near Sendai, there are our Bible women ready to help along. The Japanese are very fond of music and, as our Bible women received a good training along that line while in the school, their services are invaluable at all these different services.

**Varieties  
of Work**

The Sunday-school work done by our Bible women is quite extensive. Connected with our Mission there are twenty Sunday-schools in which these workers are to be found—in most of them two, in others three or five. In order to reach all the places, some of the workers must leave Sendai at six o'clock Sunday mornings; these do not get back until evening. Bible women help to conduct the Sunday-schools, and in some cases are obliged to do the conducting alone. They play the organ and teach the children to sing: "Hosanna to our King," and other songs of salvation. In many cases it is from the lips of these workers that the children for the first time in their lives hear the story of Jesus and His love for them. In this way the seed of truth that will bring forth fruit in after years is dropped into the hearts of His little ones. Into these Sunday-schools are gathered hundreds of children from homes of every description. Through the scholars some of these homes are opened to the visits of the workers. Such visits require tact on the part of the worker, for often parents do not know that their children go to Sunday-school and will not allow them to go after they find it out. It is also through the influence of these workers that girls from the various Sunday-schools find their way to our Girls' School, where they also are trained for future usefulness, as were those who first taught them. "Cast thy bread upon the waters; for thou shalt find it after many days."

**Sunday  
Schools**

Another work of far-reaching influence is that done in women's meetings. Under the general direction of a lady missionary teacher or a missionary's wife, these meetings are entirely conducted by our Bible women. Often these meetings attract some of the more timid women, for there they can have the Gospel explained to them by one of their own sex, by one who can understand their

**Meetings for  
Women**

peculiar difficulties. Those who attend these meetings are also visited in their homes.

Many are the superstitious beliefs that have bound some of these poor women. A mother, when her child is naughty, walks back and forth across the room one hundred times, each time dropping a bean into a cup placed before an idol and praying that her child may be made obedient. Another, when her child is sick, promises the household idol to abstain from some particular food of which she is specially fond, if it will but restore her child to health. It is not always an easy matter to have these women understand the better way, to get them to put their trust in the unseen God alone, and to make it clear that He "is a spirit: and they that worship Him must worship Him in spirit and in truth." But as the Bible woman

Material for  
Making  
Christians



BIBLE WOMEN'S HOME.

comes into closer touch with these women, knowing their beliefs, their home life and the special difficulties in the way of each one, she is able to work and pray more intelligently for them. After patient toil and perseverance, she at last experiences the joy of seeing some whom she has instructed in the Bible week after week, present themselves for baptism, to be received as members of Christ's Church, and to become in turn bearers of glad tidings to their friends and a blessing to their own families. What a privilege it must be for a Bible woman to be permitted to see such results of her work! These faithful workers teach the children in the Sunday-school and the mothers in the women's meetings about the love of Jesus for all mankind.

Our Bible women are often called upon to do special work in many ways.

Whenever the missionary ladies go to our out-stations to hold meetings for women and children, they are always accompanied by their helpers or Bible women, who assist in the meetings either by interpreting or by giving a talk themselves. Sometimes these meetings are very well attended, so that these workers become a blessing to large numbers. Then, again, we who have come to Japan to help our sisters here have a great work to do by visiting them in their homes. Our helpers and Bible women are called upon to help us in this work also. Thus, whether working alone or in company with the foreign ladies, the Bible woman's sphere of usefulness is a large one.

Special Work



FIRST WOMAN WORKERS' CONFERENCE, SENDAI, OCTOBER 14-16, 1903.

Some of our Bible women marry evangelists and, though they cease to be Bible women strictly so-called, yet they continue to be true Christian workers.

As Evangelists'  
Wives

For the benefit of all the woman workers connected with our Mission, whether evangelists' wives or Bible women, a Conference was held in the Niban-cho church, Sendai, October 14-16, 1903. This, our first Conference of its kind, was a season of refreshing to all, but especially to those who had come from our out-stations. The exercises, which consisted of devotional services, reading of papers upon assigned subjects, and discussions, were profitable throughout.

Woman Workers'  
Conference



We feel that our workers were brought into closer sympathy with each other, and that the Conference was a step in furthering the work of Christ's Kingdom here in Japan.

In the years gone by these workers have been used of God in sowing the precious Gospel seed and in winning souls for the Master's Kingdom, but only in the Last Great Day shall we know how great and how far-reaching their work has been. We ask that all who read this will remember our Bible women and their work before our Father's Throne, so that in the years to come they may be greatly used of God in bringing about the day when the people of Japan will own Him as their Lord and King.

Pray for the  
Bible Women

# WOMAN'S WORK

## CHARITY AND HOSPITAL WORK

BY MRS. J. P. MOORE

Late one afternoon years ago a little girl came to our home in Sendai and asked whether I would not do something to help a dying man who lived a short distance from us. With mingled feelings of pity, curiosity and a desire to help a fellow-being in distress, I went to the shed (not house) where the man had lived, but by the time we arrived he had breathed his last and his sufferings were over. You can imagine, however, what his distress must have been when I tell you that his bed was the hard, cold floor of an old woodshed and his covering a board. I shall never forget the picture of that shed and its occupant, as this was the beginning of my work amongst the poverty-stricken and helpless ones of Sendai.

How the Work  
Began

I soon found that this case was only one of many, and, feeling too helpless to carry on a work of such magnitude alone, I asked for two members from each Japanese church in Sendai of whatever denomination to assist me, and we thus soon formed a Charitable Association. Knowing how ready this class of people are to impose upon those willing to help them, we decided to visit all who applied to us and find out whether they were really needy and unable to earn a living. All that winter through rain, cold, snow and mud, we went frequently to each house whose occupants were being assisted by us. One thing we soon learned, and that was to give medicine to the sick, food to the hungry, clothing to the naked, and bedding to those who slept on cold floors, before attempting to teach them the Gospel. A person with an aching body, an empty stomach, a shivering frame and without a bed, cannot take in the truths of the Gospel as readily as one who is physically comfortable.

Organization  
Effected

Many pitiful and also amusing remembrances come to me as I think of that hard and bitter winter; but that which comes to me most often and most vividly is the recollection of three poor old bodies—a man, his wife and a relative—who lived in an old hut, such as an American farmer would hesitate to house a

Interesting  
Recollections

beast in. The floor was the earth; the walls, old pieces of straw matting through which the wind blew and whistled on stormy days and nights; and the roof was so full of holes that the snow and rain formed little pools of water in the uneven clay that served as a floor. These poor souls tried to make a living by braiding straw for a cheap kind of sandals called *waraji*, but they were so old, so nearly starved and so racked with cold and pain that they could do but little. We soon had made for them warm garments from flannel sent us by friends in America, and it was laughable to see them examine these soft, warm coverings for their poor, cold bodies, and then to squabble like children as to who should have which.



GENERAL VIEW OF SENDAI JIEIKWAU WITH INMATES, DECEMBER, 1903.

A Christian Japanese doctor in the Miyagi Hospital helped us very much by looking after such sick ones in their homes as were not strong enough to go to the hospital for treatment. During our residence of some six years in Sendai I went freely amongst the patients in this hospital, talking with, singing for, and carrying dainty bits to, sufferers whose appetites needed something tempting, and during this time a number professed faith in their Saviour and were baptized. The limited amount of space at my disposal forbids my entering into the details of the work done in this hospital.

The other members of our Mission also did charitable work in Sendai as

opportunity offered. Two of them succeeded in accumulating nearly \$50.00, with a view to establishing some sort of institution for the care of the deserving poor. When the whole Protestant missionary community of Sendai organized a Relief Committee for the purpose of carrying on charitable work in a systematic way, this fund was turned over to the new organization. Ultimately a "poor house" was established by the Committee, where needy people were given work, food, shelter and religious instruction. The members of our Mission did their full share of contributing, visiting, etc., in connection with this enterprise. This work, however, was not exclusively woman's work, men also having a considerable share in it.

Sendai Mission-  
aries' Relief  
Committee

It was also while we lived in Sendai that the great tidal wave of June 15, 1896, swept along the northeastern coast of Japan, killing some thirty-five thousand people and injuring and rendering homeless many more. Mr. Moore and I were appointed a committee to go to the coast and do what we could for the sufferers. A letter written by the governor of Miyagi prefecture secured for us policemen to act as guides from village to village. Such sights and sounds as we then saw and heard we hope never again to be called upon to experience. In some places almost entire villages were washed away, the wave having rushed inland for a distance of two miles and risen at some points to the height of eighty feet, as could be seen by the debris left in the branches of tall trees. It was pitiful to see a tiny *geta* (wooden shoe) here, a lock of torn hair or a bit of broken household furniture there, and to feel that this was all that was left of a prosperous fishing village. The desolation at such places was awful. In the temporarily constructed hospitals along the coast the sights and sounds were often heart-rending. We did all that we could to relieve the distress of the sick and homeless, and, as we carried with us supplies of various kinds bought with money given by kind friends for this purpose, we were enabled to help quite a good many, the governor having previously told us what kinds of things were most needed. While the work was hard on both nerves and muscles, I do not think we ever spent a truly happier ten days than those spent in the tidal-wave district of the Miyagi coast. We realized in earnest that "It is more blessed to give than to receive." It was here that little tidal-wave "Baby Ruth" was found. Most readers of the Reformed Church papers have read her history, so that it is not necessary to say more about her in this sketch.

Seismic Wave  
of 1896

It was also during our residence in Sendai that the Japan-China war took place, and the time spent among the sick soldiers in the military hospital there was to me intensely interesting and truly enjoyable in spite of the sickness and suffering about us, because of

Japan-China War



the truth: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." At first we were very much hampered in our work because of the head doctor's dislike for Christian teaching, but this hindrance was gradually overcome and the doors thrown open to us to come and go freely. At New Year's a number of missionaries and Japanese Christians joined us in this work, and with the aid of liberal contributions from wealthy Japanese and others who were interested, we were enabled to give three thousand sick soldiers a treat of dainties suitable for men in their condition. It was truly enjoyable to see how the poor fellows relished them. Later on we distributed amongst these same men three thousand portions of the Scriptures, which had been printed for this purpose, and still later Red Cross tracts. After this even the doctor who had so hated Christianity accepted with thanks a finely bound copy of the New Testament. The Sendai Soldiers' Club was the outcome of that winter's work, and a number of men became members of the church.

While living in Yamagata I was granted admittance to the provincial hospital, and for about two years my main work was there, resulting in conversions and baptisms among the patients, and, later on, in the baptism of a doctor and a nurse. Lack of space forbids my entering into details as to this work, but the remembrance of it gives me much joy.

Hospital Work in  
Yamagata

# WOMAN'S WORK

## EVANGELISTIC WORK BY THE LADY MISSIONARY TEACHERS IN MIYAGI GIRLS' SCHOOL

BY MISS LUCY MARGARET POWELL

The foreign lady teachers regret that they do not have more time for direct evangelistic work. Among our day pupils there are a number of girls who belong to the most influential families of Sendai. In past years it was only through our pupils that we could enter Japanese homes; to-day, as our school has increased in favor, the number of homes to which we have access has greatly increased. People not only receive us when we call, but even invite us to visit them. One of the English expressions first learned by our pupils is: "Please come to my home." It has been a sore trial to us that we have so often been compelled to decline most urgent invitations of this kind. We try to visit the homes of all our pupils. It means much for us to know something of a girl's environment, as we can then more readily sympathize with her and assist her more intelligently.

Access to  
Japanese Homes

When one of the lady teachers visits a pupil at her home, perhaps the first one to see her as she alights from her rickshaw is the girl's little brother playing near the gate, who immediately runs off as fast as his wooden clogs or bare feet can carry him to announce that a foreign *sensei* (teacher) has come. We are met at the door by the girl's mother or by the pupil herself, or even by her father, who at once escorts us to the best room in the house. There we are cordially welcomed and are heartily thanked by the parents for all kindnesses shown to their daughter. Sometimes, if the family is poor, this room is perhaps not more than six feet square, and is practically the only space not used for business purposes; or if the family is well-to-do, this reception-room may be beautiful and sunny, with silken cushions and fur rugs, and opening out upon a most beautiful garden such as only Japanese can arrange. But no matter what the accommodations are, before us are placed tiny cups of tea and the choicest cakes that the house can afford. If the weather is at all cool

A Call Described

a *hibachi* (fire-box) is brought in. As round this *hibachi* we sit on the thick straw mats covering the floor, such a visit reveals to us much that helps us to lead the daughter of the house in the way she should go. Kindly advice bearing on special difficulties in her school work, and a few direct words about the teachings of Christ, help her to get her bearings and also to understand us better. A personal invitation to attend Sunday-school is usually accepted. We are sometimes asked, "Can anyone go to Sunday-school?" and frequently the younger brothers and sisters come to attend as a result of the words spoken. On one occasion a very old man



HELPERS OF FOREIGN LADY TEACHERS.

Miss Misao Ito, Miss Masu Okuyama, Miss Yasu Fujisawa, Miss Sada Suzuki.

who had been interested in Christianity gratefully accepted the offer to send some one to instruct him, and he is now preparing for baptism. Upon leaving we often find a group of inquisitive neighbors collected at the gate of the house that has been so fortunate as to receive a visit from the foreign *sensei*. They also would like to be similarly favored. Thus it has happened that a visit to one home has opened others to us.

Many of our girls come from outside of Sendai. Some belong to Christian families, perhaps to the only Christian family in the neighborhood. But many are not Christians. These latter usually are converted within two or three years after entering our school. Pupils from a distance also

Interest Created  
by Out-of-Town  
Visits

invite us to their homes, and visits to them are usually fruitful. We go accompanied by one of our graduates and take with us hymn-books and a baby organ. The appearance of the girl and her ability to sing, to play the organ and to interpret for us—all these things tell for the school. The parents are pleased to see us, invite their friends and relatives to meet us and often request us to hold a public meeting, at which the story of Christ is told, often to those who have never heard it before. If most of the people attending such a meeting are Christians, we then can dwell upon the importance of Christian education for women. Parents, thus becoming interested in our school, send their own daughters and influence their friends to do likewise. Often many become interested in Christianity and ask for Christian instructors, but our workers are so few that often we are unable to comply with these requests. One such visit always results in requests for other visits.

As Sendai is a great educational centre, many of our girls' brothers and friends come to this city to attend the government schools here. They board here, there and elsewhere, and are under no special influence for good. Great indeed is the desire of our hearts to reach out to them a helping hand. Again, large hospitals are located here, and often friends of our girls enter them for treatment, so that here also are presented wonderful opportunities for Christian work which we can scarcely touch.

**Much Work to  
be Done in  
Sendai Schools**

Each lady missionary teacher has charge of a Sunday-school in Sendai or vicinity, for the general oversight and management of which she is held responsible.

**Sunday School  
Work**

The foreign lady teachers in the Girls' School interest themselves also in women's meetings, sometimes going themselves, but generally confining themselves to directing native workers.

**Meetings for  
Women**

Perhaps the most effective evangelistic work we can do is done indirectly, that is, by advising and directing others. After all, the evangelization of Japan depends very largely upon native workers. May we not do our best service by training them, by teaching them line upon line, and precept upon precept, how to live and what to do? Is it not true that the daughters of Japan can best be taught and won to Christ by their own sisters, who know their ways of thinking, who have had the same difficulties and surmounted the same obstacles and who thus are in a position to understand their real needs?

**Indirect Work**

A work has been given us to do among the official classes in the city in which we dwell. Once the guests of the very few who were brave enough to defy public sentiment by favoring a Christian school, we are now welcomed into the chief homes of Sendai. The people receive not only us, but also our workers.

**Among Official  
Circles**



Special invitations to visit are sent them, and when our school building was burned, from these homes came offers to shelter our girls for a time. While as yet our acquaintance is not sought because we are children of God, may He enable us so to show forth the glory of His name that the people whom we visit, seeing Him reflected in us, may come to love and worship the Father of all !

Thus at all times and wherever we turn, opportunities for Christian work stare us in the face. Some can be embraced, but alas! too many must be allowed to go by. God has richly blessed Everywhere the seeds sown in the past, and in the future He will not withhold His blessing from what is done in His name and for the sake of His dear Son.

# WOMAN'S WORK

## EVANGELISTIC WORK BY THE WIVES OF MISSIONARIES, PASTORS AND EVANGELISTS

BY MRS. D. B. SCHNEDER



GROUP OF BIBLE WOMEN.

1. Miss Midori Kano.
2. Mrs. Nami Takahashi.

3. Mrs. Seki Ichimura.
4. Miss Koma Niwa.

Being one of the oldest in service of the married women in our Mission, I was asked to write an account of the work done by the wives of missionaries, pastors and evangelists. At our farewell service in Sunbury, Pa., now over sixteen years ago, my commission from the Board of Foreign Missions was: "Take good care of your husband," and I have no doubt that all of the other married women received similar instructions. I have tried faithfully to discharge this duty, and am quite sure that the rest have done likewise.

Foreign Board's  
Instructions

But the wives of our missionaries, pastors and evangelists have been able to do far more than simply to care for their husbands and attend to their home duties. We could not be satisfied with this work alone, seeing as we do the thousands around us starving for lack of the Bread of Life. We are anxious to lead our poor Japanese sisters out of their utter darkness into the light of life.

One of us has given her time to visiting in hospitals, work among the soldiers and Sunday-school work. Another, who is no longer in the Japan Mission, spent much of her time in teaching and preparing others for work that she herself would have liked to do, but, on account of much sickness in her home, was prevented from doing. This tired mother, when all the little ones had been put to bed for the night, would sit with her class of Japanese girls and teach them the Bible. She also gave some of her evenings to the students of our schools in order to come into closer touch with them, and also did Sunday-school work and some visiting among Christians and others besides. Still others do Sunday-school work; hold Bible-classes for non-Christians in their own homes; visit the sick, backsliders and non-Christians, encouraging Christians and trying to win souls for Christ; oversee sewing-circles and prayer-meetings, and a hundred and one other things that would take too long to mention here. The wife of a pastor or evangelist has a wide sphere of usefulness, and exerts a great influence over the women among whom she undertakes to work. We are able to get especially close to the mothers, and soon win their love and confidence.

The wives of the newer missionaries, though they do not speak the Japanese language, already are all doing something toward spreading the glad tidings. It might be asked: What can they do? Well, they teach singing (the Japanese love to sing), play the organ at meetings, attend Sunday-schools and smile upon the little ones! To see a foreign lady and her friendly smile is a great encouragement to the children. They also have been a great help to the work with their voices.

Most of the wives of our pastors and evangelists can sing and play the organ, and in this way are a great help to their husbands' work. They do about the same work as the wives of foreign missionaries. Though they meet with many discouragements, they plod bravely on, seeking to do here a little and there a little. They need your sympathy and your prayers. I hope that you will sometimes remember them at the Throne of Grace.

In His name I submit this little sketch, hoping that it will inspire you to do more than ever for Christ's Kingdom in Japan.

# WORK AMONG YOUNG MEN

BY PROF. PAUL L. GERHARD

One of the most striking characteristics of present-day Christianity is work among young men. To the future historian of the present period nothing is likely to be more impressive than the active interest taken by young men in aggressive Christian work, and the special efforts being made for young men both within the regular church organizations and in such movements as the Young Men's Christian Association.

**Such Work a  
Characteristic of  
Modern  
Christianity**

In foreign missionary operations the importance of reaching the young men of a nation has always been more or less clearly recognized, and, as one reads the pages of missionary history, one of the most striking lessons to be learned is that in any land the real progress of Christianity has almost always been commensurate with the extent to which the young men of that nation have been won for Christ and trained and developed in service for Him. This is especially true in Japan, where, ever since the opening of the country to Western influence there has been an ever-increasingly large proportion of young men occupying prominent positions in every department of the Government, in the professions and in business. All the missions of any size or importance have recognized this necessity to do special work for young men and we find, therefore, practically all the missions emphasizing this need and paying special attention to educational work among young men.

**All Missions  
Engage In It**

In our own Mission the strategic value of work for young men has been appreciated and educational work has been a ruling principle from the very beginning, when Rev. A. D. Gring established in Tokyo a school for boys, until the present time, when the little school founded in 1886 by Revs. M. Oshikawa and W. E. Hoy in Sendai, has grown to be our flourishing North Japan College. The history of this college is recorded elsewhere and need not be repeated here. While this institution represents the most important phase of our work for young men, yet the 1225 young men who have been matriculated, the more than 100 graduates, and the 180 at pres-

**Our Mission's  
Interest in Young  
Men**



ent enrolled, by no means number all the youths that have come under the influence of the work done in Japan by our church.

The city of Sendai is a large educational centre. More than 2500 young men are here as students, of whom over 600 attend the large government college, and over 1200 the two preparatory schools supported and conducted by the provincial authorities. In addition to these institutions, there is a large Normal School and a number of private schools, each with some hundreds of students. Of all these young men attending schools other than our own a considerable number are at all times to be found in Bible-classes held in the homes of missionaries, in the churches and in the Sunday-schools connected with our work. Besides, different members of our Mission have been and continue to be very actively identified with the government college Y. M. C. A., and have through this agency been able to aid a great many of these students in their efforts to find the Christ. A considerable number of the young men of the government schools have been reached through the different churches and preaching-places in the city connected with our work. Not only have these been won for Christ, but in many cases they also have rendered most valuable assistance by teaching in Sunday-schools, etc., and in other ways, thus themselves being trained for further usefulness in the church.

Outside of the city of Sendai, while the Mission always does all in its power to reach every class, it naturally happens that a large number of those first interested are young men. The pastors and evangelists are still mostly young men. They go to communities where those most ready to listen are young men, who either have been away from home for a greater or less period of time at school or are now eagerly preparing to go away to school. Thus it happens that the most regular attendants at Christian services and the most open-minded inquirers are young men.

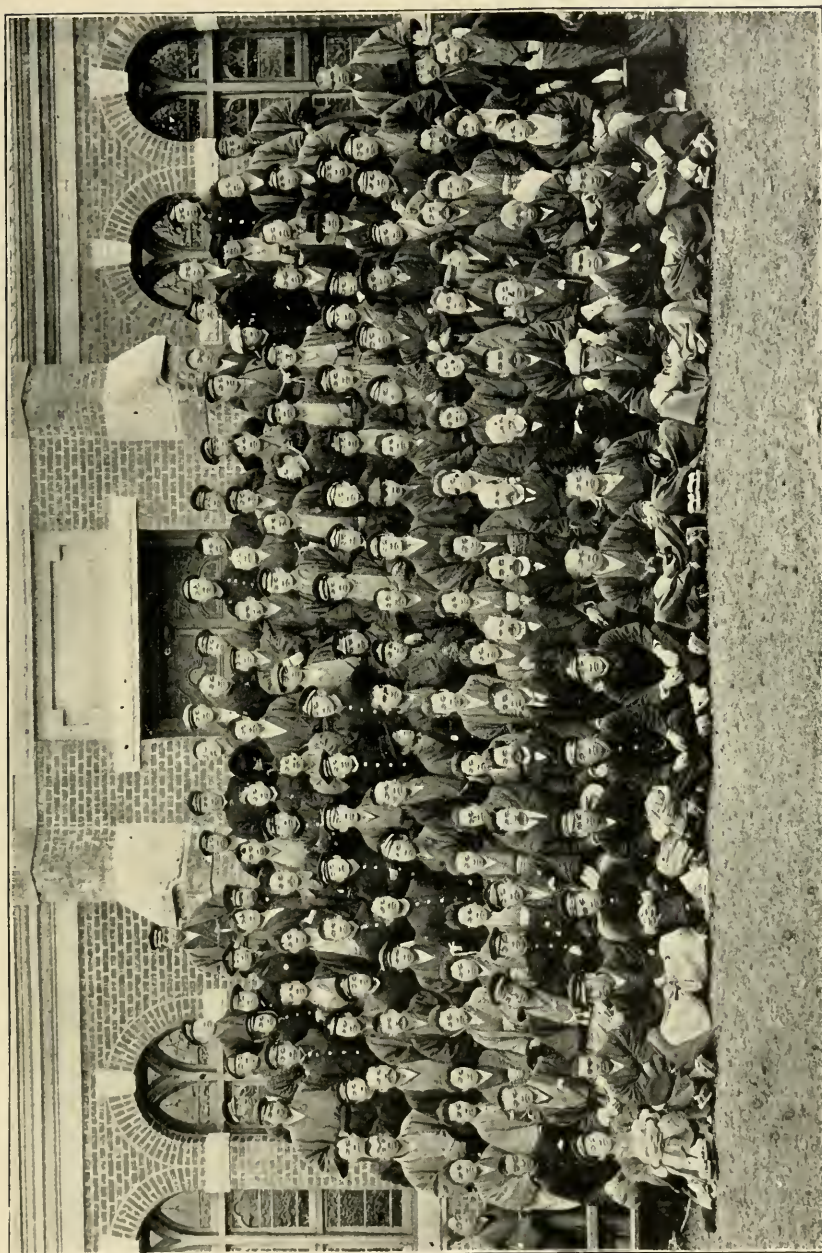
Besides, at nearly all our larger out-stations there are provincial government schools. Not only do Christian preachers have access to a large number of students in these schools, but missionaries as well. Many of these students and other young men attend Christian services. Not infrequently missionaries are invited to speak in the school buildings.

Our Kanda Church in Tokyo, situated as it is in an educational community and only a few doors away from the central Y. M. C. A. building, has always been a rallying-place for former North Japan College students and the many others in the various places where we have work. In this way our Kanda Church has helped to keep faithful many young men who in Tokyo for the first time have had to face the temptations of a great city, and has besides

**Sendai as an Educational Centre**

**At Country Points  
Young Men the  
First to be  
Reached**

**Student Church  
In Tokyo**



FIRST SPRING VACATION SCHOOL. AUSPICES Y. M. C. A., SENDAL, 1903.

won many more for Christ from among the thousands of students who spend the most important years of their lives in the capital.

In all these ways more and more young men are being brought year by year under the influence of the Gospel. The present is a time, not only of seed-sowing, but also of reaping as well. As we look into the future it is with hearts gladdened by the glorious opportunities opening up before us.

The students at present in our North Japan College are fine young men intellectually and morally. Day by day they are under Christian influence, and their lives are being moulded so as to become more and more Christ-like. The writer teaches them from the time they enter the school until they leave, and he asks no greater privilege than to do his share toward winning these young men for Christ, and knows no greater joy than that of seeing their lives unfolding and becoming fuller and richer in Christ Jesus. Already our graduates and other former students as Christian gentlemen are doing noble work for Christ and Japan in the ministry, in teaching, in business, in government positions, and in nearly every other walk of life. Everywhere in Japan there is new life, new interest, and it is with great pleasure that we see the active part taken in religious, educational and social work by the young men whose lives have been lived largely under the influence of our Church's missionary work. Of that greater army of young men who are being turned to Christ by those already won, no one can tell the number; but, as we think of how much the future of Christ's Kingdom in this land depends on how thoroughly these men are made loyal followers of Him, we can simply in deep humility thank God for what He has already accomplished, and humbly ask His daily guidance and direction for the coming years.

**Character of  
Students and  
Graduates of  
Our College**



# LITERARY WORK

BY REV. CHRISTOPHER NOSS

The literary work of a missionary may be of two kinds: the production of books and periodicals necessary as aids to missionaries themselves, and the issuing of books and periodicals for the native Christians.

I. In the first kind of work our Mission has done more than any other.

Our first missionary, Rev. A. D. Gring, aided by his accomplished wife, devoted most of his first three years in Japan to the preparation of an "Eclectic Chinese-Japanese-English Dictionary," which was published in 1884 at the expense of the Board of Foreign Missions. This work is a list of the Chinese ideograms or characters used in Japan, together with their sounds as pronounced by the Japanese, and their equivalents in Japanese and English. There is also a lengthy introduction to the subject of the Chinese characters, which has not yet been surpassed. The typographical execution of the book is magnificent, considering how difficult it is to secure accuracy in such mixed composition. The chief criticism to be made is the fact that the definitions were compiled too exclusively from modern Chinese authorities. Many of the definitions given are not known to the Japanese, and many peculiarly Japanese uses of the characters are overlooked. However, in criticising our pioneers, we must not forget that they were pioneers. Brother Gring now, no doubt, feels with the rest of us that he over-emphasized the importance of learning to read. In the case of the Japanese language the problem of learning to read is such a complicated one that it is wise to postpone the study of the characters until one has learned to speak.

One cause of the great difficulty which missionaries have had with the Japanese language is the fact that they have had no complete or satisfactory text-book. This need the writer has endeavored to meet by publishing in 1903 his "Text-book of Colloquial Japanese," based on a German work by Prof. Rudolf Lange of the School of Oriental Languages connected with the University of Berlin. Previous works by Aston and Chamberlain, though exceedingly valuable, did not profess to be anything more than a general description of the language and its peculiarities. A work by Dr. William Imbrie, of the Presbyterian Mission, consists of a collection of sentences illustrating differences between Japanese and English idioms. The new "Text-book of

Colloquial  
Text Book



Colloquial Japanese" discusses grammatical constructions minutely, each detail being impressed upon the student's mind by means of suitable exercises. The original parts of the book will probably meet with considerable criticism, for there is still much pioneering to be done in the grammar of the Japanese colloquial.

In 1900, the writer, aided by the late Prof. A. Fuse of North Japan College, published an elaborate missionary map of North Japan, together with statistics of all Christian work in our field.

To our Mission also belongs the credit of founding the well known (English) periodical for the use of missionaries in Japan, namely, "The Japan Evangelist." This magazine was started by Rev. W. E. Hoy in 1893, and was kept up by him until the time of his departure for China. It was a highly-valued bi-monthly, which was afterwards changed to a monthly. When Mr. Hoy left for China, our Mission was so short of men that we could not take it over, and the "Evangelist" is now controlled by other missionary brethren in Tokyo.

**Heidelberg  
Catechism  
Translated**

II. In the way of literature for the Japanese, the Mission began well when Mr. Gring published a translation of the Heidelberg Catechism in 1884. Since that time comparatively little has been accomplished. The following tracts have been published.

**Tracts**

Mrs. J. P. Moore's "Life of Christ."

Rev. W. E. Hoy's "Female Education."

Rev. Dr. D. B. Schneder's translation of Schaff's "Person of Christ."

Rev. S. S. Snyder's translation of "What We Owe," a tract on tithing.

Rev. C. Noss's "A Brave Man's Religion," a tract for soldiers.

Mrs. D. B. Schneder's "Visiting—How it Should Be Done."

Mrs. H. K. Miller's "Kinds of Christian Work Especially Suitable for Women."

Rev. C. Noss's "Religion and Education," a polemic against the attitude of educators towards Christianity, published by authority of the Sendai missionary community.

Rev. W. E. Hoy during a season of illness in Sendai published at his own expense a little periodical for his Japanese friends, entitled "Words of Comfort." In 1901 the writer and Prof. J. Maeda began in a modest way the publication of the present organ of our work in the north, the "North Japan Church Times," which has been largely self-supporting.

**Words of  
Comfort**

**To Promote  
Literary Activity**

There is now a loud call for substantial Christian literature. We have in Sendai men capable of preparing it, and we have in connection with North Japan College a press capable of doing good work. Let the professors in our schools be

given leisure for literary labor, let there be a fund for the publication of theological works, and let our printing establishment be equipped with imported English type and with fonts of German, Greek and Hebrew type. Then we shall be in a position to render a grand service to the young Church of Christ in Japan.



DEDICATION ISHINOMAKI CHURCH.

# RELATION OF THE MISSION TO THE CHURCH OF CHRIST IN JAPAN AND TO THE COUNCIL OF MISSIONS

BY REV. D. B. SCHNEDER, D. D.

In April, 1886, the Japan Mission of the Reformed Church in the United States, after obtaining the consent of the home Church, joined "the Union," that is, the Council of Missions co-operating with the Church of Christ in Japan. This Council consists of all the missionary bodies belonging to the Alliance of Reformed Churches holding the Presbyterian form of government. The two main features of the arrangement are: 1. That each Mission, instead of seeking to perpetuate its own denominational name, unites in helping to build up the native organization called the Church of Christ in Japan; 2. That the Missions avoid intrenching on each other's territory. The missionaries belonging to the Council meet annually, but the results of their deliberations are not binding on any Mission.

**The Union**

At first the creed of the Japanese Church consisted of a collection of all the creeds represented by the co-operating Missions, viz., the Heidelberg Catechism, the Westminster Confession and Shorter Catechism, and the Canons of the Synod of Dort. Moreover, the Constitution of the Church permitted missionaries to be full members of Classis or Synod, so that most of them belonged at the same time to their own churches at home and also to the Japanese Church. In 1890, however, the Synod of the native Church adopted a Constitution which made the Apostles' Creed, together with a preamble, the confessional standard of the Church, and fixed the status of missionaries as advisory members enjoying all rights and privileges except that of voting. At the same time the hope was expressed that missionaries would secure letters of dismission from their home churches to the native Church.

**Confessional  
Standard**

For a number of years the plan for carrying on and extending the work of evangelization was as follows: Each Classis appointed an Evangelistic Committee, consisting half and half of Japanese and missionaries. This Committee did essentially the work of a Home Mission Board—located workers, provided for

**Forms of  
Co-operation**



their salaries as far as the members could not make them up, opened new places and superintended the work. Ecclesiastically, all pastors and evangelists were under the direct jurisdiction of the several Classes, as were also the churches and preaching-places. However, some ten years ago this arrangement was changed. Now, in addition to the work of the Synod's central Board of Home Missions, the Missions largely do what the Classical Evangelistic Committees formerly did, the entire ecclesiastical control of the work remaining in the hands of the Classes.

The connection of the Mission of the Reformed Church with the Church of Christ in Japan has been and will continue to be of the utmost value to the work. The Church of Christ in Japan is the largest Protestant body in the Empire, and gives self-consciousness and momentum to the work of all the co-operating Missions. Standing alone and seeking to perpetuate its own denominational name, the Mission of the Reformed Church would not only have lacked the inspiration that comes from connection with a body that extends all over the land, but would constantly have labored under the disadvantage of being a foreign church with its centre of authority in a foreign land. As the arrangement now stands, as fast as churches become financially independent, they pass entirely from the control of the Mission and are wholly governed by the ecclesiastical authority of the Japanese Church. Of course, as long as missionaries are on the ground, their moral influence will be felt, but ecclesiastically they have nothing to do with self-supporting churches, except as advisory members of Classis or Synod.

The relations existing between the Reformed Mission and the Japanese Church have generally been marked by exceptional cordiality and mutual helpfulness. It is the aim of the Mission to promote the true independence of the Church, and to interfere with its affairs as little as possible, believing that in this way the great end of evangelization will be most successfully subserved.

The Church of Christ now extends from Hokkaido (Island of Yezo) in the north to Formosa in the south, a distance of over two thousand miles. It also has missions among the Japanese residents of China and Korea. The number of Classes is six. There are no District Synods as yet. The General Synod meets annually and transacts business in the ordinary way. The total membership as reported in 1902 was 12,467, and the total contributions amounted to 40,013.35 yen (about \$20,006.68).

# FINANCES

BY REV. WILLIAM E. LAMPE

When Rev. A. D. Gring came to Japan twenty-five years ago, his salary and incidental expenses constituted the only outlay of our Reformed Church for mission work in Japan. Even for a few years after Rev. J. P. Moore's arrival there was little organized work. Later, however, a small school for girls was opened and a few evangelists gathered together, so that expenses began to increase. When Rev. W. E. Hoy came to Sendai, in 1886, there was a small band of Christians in the city, and work had been started by Rev. M. Oshikawa and his colaborers in the nearby towns of Ishinomaki, Furukawa and Iwanuma. During the first eight years that our missionaries were on the field comparatively little money contributed by the Reformed Church was spent in Japan, except for the salaries and incidental expenses of the missionaries.

Early  
Expenditures

The one aim of our Mission is to help establish an evangelical, self-governing, self-supporting and self-propagating Christian Church. When the day comes that such a Church exists in Japan, our Mission and missionaries will be needed no longer. From the beginning, then, the Japanese Christians are made to feel their responsibility in this matter, and are expected to give as they are able to the work of the Lord. We work with them in everything, and the theory is that as the work is for the Japanese, they are to support it, American brethren being asked for help only as far as, and as long as, Japanese contributions are not sufficient to carry on the work in hand.

Policy

In the 80's the few Christians in the places where work had already been begun were hardly able to pay current expenses, and it was very evident that much valuable time would be lost if it were necessary to wait until the Japanese Church should become strong enough to open up work in the many cities, towns and villages of North Japan. The missionaries went about preaching and teaching as they were able, but our field being large and containing more than three millions of people, more was needed in some of the cities than sermons and addresses at long intervals. Regular preaching-places had to be opened and pastors or evangelists put in charge. But there were no church buildings and very few trained workers. To help

Financial Weak-  
ness of Converts  
in the 80's

provide both became the duty of the Mission and of the Church at home. It was necessary, therefore, to start two schools in order that Japanese men and women might be trained to work for their own people. As rapidly as possible active evangelistic work needed to be commenced in the most strategic places.

About 1890 the Japanese church was filled with the idea of independence and self-support. Churches began to pay all of their own expenses and in several places chapels were erected with little or no help from the Mission. The time seeming ripe, the Mission instructed the companies of believers in a number of places to look forward to self-support at an early date. But the reaction of a few years later wrought havoc with the Church and ultimately the Mission was compelled to give help again as before.

**Self-Support and  
Reaction**



WOOD SAWYER.

Although we are by no means satisfied with their present attainments in the matter of self-support, yet it must be said that during all the years that our Mission has been working with them the Japanese have been good contributors to the various forms of Christian activity. They have, however, never been able to give much except for the expense of their own churches or preaching-places, and so have given little toward the buildings and running expenses of the two schools.

**Converts Relatively Liberal**

Four churches that were started by our missionaries or that have received financial aid for a longer or shorter period, have become altogether self-supporting, and there are several others that contribute an amount almost as great as that received from the Mission. Every church or preaching-place gives something towards one or all of the following objects: salary of pastor or evangelist, church building or rent, organ and other church furniture, light and fuel and other incidentals, Christmas celebration and other such occasions, charity, missionary society, expenses of Classis and Synod, etc. In recent years the average contribution per adult member for all purposes has been about three *yen*, or one dollar and a half of American money, per year.

Their Present  
Financial Strength

Mr. Gring spent his first year in Yokohama studying the Japanese language, but, excepting his salary, our Church has never spent any money in that city. From 1880 to 1886 Tokyo was the centre of our Mission's work. In 1884 a congregation was organized at Nihonbashi (in Tokyo), which is now known as our Kanda church. Two years later Mr. Moore began a work which resulted in the formation of the Bancho congregation. This interest some years ago became self-supporting and is now one of the strongest churches in Tokyo, having a membership of more than 300. Several stations were opened north of Tokyo, and work in most of them is still carried on.

Mission's  
Expenditures in  
Yokohama and  
Tokyo

Soon after the beginning of active work in the vicinity of Sendai, the Board of Foreign Missions was informed that it was the painful sense of the entire Mission that the sum of \$500.00 for evangelistic work was too small. For the first seven years of our Mission's history the small sum of \$500.00 a year had been sufficient for the carrying on of its evangelistic work, but now it was thought that more than double that amount could be used to advantage. Then the Girls' School was opened and suitable native teachers and proper buildings became a necessity. To train young men for the ministry, a theological seminary was needed. By this time several more foreign missionaries were on the field, native Christians and workers were multiplying and the needs of the field had become more and more apparent. Appeals were sent to America for aid. The Reformed Church was asked to send workers and money, but at no time have the workers been sufficient nor the funds as abundant as the field demanded. Even now scarcely more than a beginning has been made.

Expansion in  
Sendai

Fifteen years ago the regular annual expenses of our Mission's work amounted to less than ten thousand dollars; but they have been steadily increasing from year to year. In a field as large as ours, there are many places requiring Christian preaching, and as soon as the home Church had furnished the

Expenses Steadily  
Increasing



money to support the foreign and native workers, operations have been commenced in those places. There are now on the roll 45 churches and unorganized bodies of believers, which the Mission aids by paying at least a part of the expenses. At these places there are thirty pastors and evangelists and fourteen Bible Women at work. The amount needed for purely evangelistic work has grown larger and larger until now at least six thousand dollars per year has been reached. The Bible Women's work costs another thousand dollars. These sums do not include gifts or loans for church buildings or other church property.

Since the opening of the two schools, almost all of the money needed for their maintenance has been received from America.

**Present  
Estimates**

About \$5,500.00 is needed yearly for North Japan College and \$2,800.00 for Miyagi Girls' School. It will thus be seen that the normal amount needed for evangelistic and Bible women's work and for the two schools is about \$15,000.00 a year. The salaries, traveling and other expenses of eight missionary families and four single ladies require nearly \$16,500.00 more. There are several other smaller items, such as language teachers (\$700.00), insurance (\$400.00), and taxes (\$700.00), so that the regular yearly expenses of the Mission at present amount to \$33,000.00, which is the sum annually asked for from the Reformed Church. The largest item of extra expense is for buildings, but that subject cannot be treated in this article.

A word as to the future. As long as missionaries are on the field, the

**Financial  
Outlook**

money for their salaries and incidentals must be raised in America. This item will, therefore, increase rather than decrease for some years to come. As rapidly as possible new work will be opened in districts where none is now carried on; this will mean added expense. But from now on we expect to see more churches assuming their own support. These will become centres of evangelistic work, so that it will not be necessary for the Mission to open many new stations. By that time the high-water mark for evangelistic expenses will have been reached. Again, as the Japanese Church grows stronger, we hope that large contributions will come in for the two schools, until finally the day will arrive when the Japanese Church can assume entire control of both.

# PROPERTY

BY REV. WILLIAM E. LAMPE

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The Reformed Church during the last twenty years contributed much money for land and buildings in Japan. But, as all of our work is for the Japanese, it is expected that ultimately most of the property will be passed over to the Japanese Church. This, however, does not apply to missionary residences, nor to property that is used only for administrative purposes.



REV. TSUNEMITSU  
HASHIMOTO, BUSINESS  
AGENT OF THE MISSION.

Church buildings are needed in Japan as much as in America, and as soon as

## Need of Church Buildings

there is any considerable number of Christians in any place, they naturally come to have a desire for a house of worship. In some cases the original building is intended for only a few years' use and is quite inexpensive. In other cases circumstances justify the erection of a rather substantial structure, even though the Christians are still few in number. When only a small amount of money is needed, the Japanese Church has had independent spirit

enough and has often been able to build without any aid whatever from the Mission. Five years ago the Christians at Shiroishi bought a lot for \$40.00, and last year erected on it, almost without the knowledge of the Mission, a neat little chapel at an outlay of \$162.00.

The Mission encourages the building of churches and chapels, and is always glad to lend a helping hand. In a few cases the Christians have not had sufficient money to build as they wished, and have made a loan from the Mission for a few months or even years. Whenever such a loan has been made, the borrowed money has been, or is now being returned. The Ishinomaki church has property worth four or five hundred dollars. When the people built, five years ago, they borrowed fifty dollars from the Mission, which they have been paying back at the rate of ten dollars a year. The last installment will be returned this year.

## Loans from the Mission

In some places a church building is needed badly. The natives raise as much as they can, but by themselves cannot build as well as they should. Foreign contributions are invited, and, by working together with foreign brethren, the Japanese soon come into possession of just such property as is most needed. The best instance of this kind is the beautiful Higashi Nibancho (East Second Street) Church in Sendai. Fifteen years ago, when land was still cheap,

Foreign  
Contributions



HIGASHI NIBANCHO CHURCH AND PARSONAGE, SENDAI.

the Japanese Christians bought a fine lot that has since multiplied many times in value, so that it is now worth about \$8,000.00. This congregation has flourished and is now probably the largest Christian community in north Japan. Such a congregation should have a good building, and after years of effort the Japanese gathered together several thousand dollars. American friends and members of the Mission gave generous aid, so that a fine brick edifice was erected at a cost of \$8,000.00, which was dedicated in October, 1901. This congregation thus has property worth at least \$16,000.00.

It has happened that a small number of earnest Christians in a comparatively small town desired a chapel, but, not having sufficient funds, have asked help from the Mission. The Mission might not wish to deny the request and thus discourage the project, but might question the advisability of erecting a chapel at that place at that particular time. Under such circumstances, the Mission has required from the Christians of the place a legal guarantee that the property be used for no other than Christian purposes and be not sold

Legal  
Safeguards

without the consent of the Mission. The members at a few places have even been required to record the deed of the building with some representative of the Mission as one of the legal owners. Time has proved the wisdom of such a course, for there are instances on record, even where all or almost all of the money was contributed by the Japanese, that the few earnest Christians have moved away and the building has been used for other purposes, or, not being needed, has been left standing altogether unused and going to ruin.

In a few instances the Mission has recognized the need of a suitable church building and taken the initiative, even though there were few or no Christians in the vicinity at the time. So far there have been only a few such cases, but the Mission now feels that there should be church buildings in several important cities where the Japanese Church is not yet strong enough to go ahead and do the building itself. The Christians in such a place gradually increase and they are born

Occasionally  
Church Buildings  
Erected Before  
Founding  
Congregations



ROKUBANCHŌ CHAPEL, SENDAI.

into a church home that in time becomes their own. The East Sixth Street chapel in Sendai was a good investment. When it was put up about seven years ago by Rev. H. K. Miller, with the help of American friends who became interested in the enterprise through Mrs. W. E. Hoy, there were only a few Christians, but the location was excellent and now there



are about 70 members, and the outlook seems to be promising. Two years ago a parsonage was built for the evangelist, and the East Sixth Street property altogether is worth \$1,500.00. This property, as well as the Nagamachi chapel and lot and the Yamagata parsonage and church lot are held in the name of the Mission corporation.

But whether the Japanese have given all of the money needed, or have borrowed from the Mission, whether foreign aid has been given outright, or the Mission has become part owner in order to guarantee the use of the property for Christian purposes, or whether the Mission has built for the use of the Japanese, it may properly be said that all of this property, in a certain sense, belongs to the Japanese Church. In those cases where a considerable proportion of foreign money has been added to Japanese contributions, the Mission should, and probably would, be consulted before the property is sold or otherwise disposed of.

Reckoning thus, the Japanese Church has property worth approximately \$25,000.00, and this value will increase from year to year.

<b>Property of Japanese Church</b>	At present the number of church buildings is seventeen, but every year additional ones will be erected. Building funds of from a few <i>yen</i> to several hundred <i>yen</i> are now in hand at three or four preaching-places.
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<b>North Japan College Property</b>	In October, 1888, Rev. and Mrs. Hoy gave to Tohoku Gakuin (North Japan College) the main part of the ground on which the present school buildings stand. At that time foreigners could not own land in Japan, and the Japanese Land Company, formed the year before for the purpose of holding the lots bought for the Girls' School on Higashi Sambancho (East Third street) in Sendai, was asked to hold this also. In 1891 the brick building of the Sendai Theological Seminary (now generally known as Tohoku Gakuin) was finished. The cost of this structure was more than \$6,000.00, nearly all of which was sent out from America. The Japanese at this time contributed about a thousand dollars toward the library and about five hundred more toward an endowment fund for the school. The Tohoku Gakuin has several other small frame buildings, but their combined value is hardly five hundred dollars. The land and building (Rev. John Ault Memorial Dormitory) given by Rev. and Mrs. Hoy in 1888, cost a little more than \$2,000.00. Being well located—on one of the principal streets and next to the beautiful Nibancho church—the land has wonderfully increased in value, until it is now worth at least \$10,000.00. The buildings are worth about \$7,500.00 more. The Industrial Home of the Tohoku Gakuin owns the Souder Garden and other valuable property, which at a conservative estimate is worth not less than \$5,000.00. Thus the present Tohoku Gakuin plant is worth at least \$22,500.00.
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But the Tohoku Gakuin needs additional buildings, and with a view to

the erection of these, the Mission with the approval of the Board of Foreign Missions and the home Church, during the last three years has been buying up land. With the \$3,600.00 of the Kaneko Memorial Fund, and about \$3,000.00 more from America, a tract of about three acres has been purchased, and on this land the new buildings for the North Japan College are to be erected this year.

In 1887, largely through the liberality of Rev. Dr. J. I. Swander and wife, of Tiffin, Ohio, the land for the Miyagi Girls' School in Sendai was purchased at a cost of a little more than a thousand dollars. The frame school building, put up the following year at an expense of over \$5,000.00, was destroyed by fire March

Miyagi Girls'  
School Property



MISSION BUSINESS OFFICE.

8, 1902. When plans were made to rebuild, it was thought by all that more land must be secured, and the two lots adjoining on the west were bought for \$2,800.00. These, with the former plot, contain more than two acres. The original piece of ground is now worth more than when it was purchased, and the total value of the Girls' School land is now nearly \$6,000.00. Last year a commodious frame dormitory was put up at a cost of about \$7,500.00, and the new recitation building—Christine Faust Memorial Hall—has just been completed at an expense of perhaps \$14,000.00. Full descriptions of these new buildings will appear elsewhere.

The total value of the Girls' School property is approximately \$32,000.00. The Bible Women's House, worth about \$400.00, is located on the south side of the Girls' School campus, while the new Mission Business Office, built last year for \$800.00, occupies a small part of the northwest corner.

In 1888 our first missionary residence was built. This stands on the Girls' School lot, and is occupied by the foreign lady teachers. The initial cost was \$2,300.00. Last year about \$2,000.00 was spent in remodeling and enlarging this house, so as to accommodate four ladies, and its present value is perhaps \$3,750.00. The house in which the families of Revs. Faust and Cook reside was also built in 1888, and, together with the lot on which it stands, is now worth about \$2,400.00. On the Kwozenjidori lot are the houses of Revs. Noss and Lampe. The former, now occupied by Prof. P. L. Gerhard, was erected in 1901, the latter in 1902. This lot and the two houses are together worth \$5,800.00. Rev. Miller's house in Yamagata was built in 1903; it and the lot on which it stands are worth \$2,800.00. These six residences are all of frame, two stories high, and are built in foreign style. Every one has seven or eight rooms, except that occupied by the single ladies, which has twelve. The average lot has a frontage of seventy feet and a depth of 150. The combined value of all the residences and lots is \$17,300.00.

**Missionary  
Residences**



LADIES' RESIDENCE.

**Property Held by  
the Mission  
Corporation**

The revised treaties of 1899 made it possible for foreigners to hold property in Japan, and year before last the central government at our request gave five male members of our Mission a charter conferring power to form a corporation and hold property. The titles of the lots recently pur-

chased for North Japan College, all the property of the Girls' School, the Bible Women's House, the Mission Business Office, two chapels, two parsonages, three church lots, and all the missionary residences with lots are held by this "Association of Reformed Missionaries in Japan." The total value of all this property is more than \$55,000.00.

To sum up then, the Japanese Church has property worth \$25,000.00.

The Tohoku Gakuin property held in trust by a Japanese

Land Company is worth \$22,500.00, while the Mission

**Summary**

Corporation holds the Girls' School, chapels and missionary residences worth altogether \$55,000.00—a grand total of more than \$100,000.00 worth of property in North Japan used by the Mission and the Church of Christ in Japan for the glory of God and the incoming of His Kingdom!



聞ク貴會が吾日本帝國ニ 主ノ命ヲ奉テ傳道ヲ開始セ  
 ラレテヨリ正ニ貳拾五年ノ歲月ヲ經過シ一大感謝ノ會  
 ヲ開カントスト吾儕モ神前ニ在リテ貴會ノ銳意忍耐ヲ  
 以テ此ノ事ニ從事シ其ノ派遣セラレタル宣教師諸士ニ  
 於テモ熱心忠實ニ傳道セラレタル結果ソノ功空シカラ  
 スニテ今日吾東北地方ニ於タル神國ノ光榮ヲ輝シツ、  
 アルハ一ニ貴會ノ主ニ奉ルノ赤誠ヲ感謝セムンハア  
 ルベカラヌ謹而茲ニ 貳拾五年ノ盛會ヲ祝ス焉  
 一千九百〇四年  
 四月六日  
 宮城中會議長

吉田 毫太郎



米國セルマリアホーント

ミツシヨシ

市

# CONGRATULATORY LETTERS FROM FRIENDS

## Dr. Hoy Sends Greetings From China

Greetings! Allow me to congratulate you upon the twenty-fifth anniversary of your work in Japan. The Lord has graciously led the Mission along lines of useful service. He has also granted you much success in leading souls to accept the Savior of the world, and in the grand personal work of aiding young men and women to build up redeemed life and character in Christ Jesus. Your labors bear abundant fruit. In all your preaching and lecturing, in all your teaching, and in all your personal witness you have ever held up the Christ, the Son of the living God. You have never compromised with sin and doubt. That the divine-human Savior is the fountain of all truth and salvation, has been the burden of your day's song—and "the truth shall make you free."

It must also not be forgotten that you have made many warm friends among the Japanese, both Christians and non-Christians. In the idea of co-operative work, I believe, you are most happy. Working with the Japanese brethren and for the Japanese, you seem to have won the respect and confidence of the Japanese brethren so happily associated with you. To labor according to the will and purpose of Christ in the world in such a way as to forget all differences of nationality, race and language, is a part of the true missionary's character; and I thank God for your comparative success in this.

For the Japanese brethren associated with you I hold the highest regard, and when I think of their labors in the Lord my heart fills with love, joy and gratitude. They are a noble band of disciples of Christ, and I greet them too on this twenty-fifth anniversary. God has ever been gracious unto them and blessed them.

You will pardon me when I say that I claim a fair share in the joy of this anniversary season. Many of your cares and problems have also been mine. In the heat of the day I was with you and bore our common burden. When came grief and sorrow over some brother gone astray, we knelt at the same altar of grace. Came joy because of some promising soul born again in Christ Jesus, we found our hearts beating in happy unison.

To-day, when we see so many brave and true Japanese young men and women toiling for the Master, I am still as much a member of your Mission as I was a few years ago.

At present you entertain large plans and hopes for the enlargement of your work, or, rather, for the husbanding of the forces of righteousness the Lord has so signally granted unto you. I join you in the prayer that the friends at home will observe this twenty-fifth anniversary with thanksgiving and sacrifice. May our beloved friends respond most liberally to your appeals for large contributions on this occasion! You need every cent for which you have asked. Your work requires better equipment, and I have faith the Lord will send you all you ask, and more.

Once more, I greet you and congratulate you upon the twenty-fifth anniversary. In the present, time is measured by the intensity of one's life. Twenty-five years may not be a long period of time; but these years have been deep ones, intense ones, full ones—filled with the presence and blessing of the Redeemer whom we preach and teach.

Sincerely Yours,

WILLIAM EDWIN HOY.

Yochow, HUNAN, CHINA.

### **Rev. Kametaro Yoshida, Who also Celebrates His Quarter-Centennial, Offers the Mission His Congratulations**

Within recent times powerful nations have been striving to extend their territories, and this so-called imperialism is becoming pretty general throughout the world. These nations extend their dominion by sending forth ironclads upon the sea and building fortifications upon land, and we actually see them performing great deeds.

I, also, am an imperialist; but the principles I rejoice in asserting are not like theirs. If through bloodshed and wanton cruelty they secure but a single clod of earth, they are transported with joy. But we, sheathing the sword and closing up the cannon's mouth, seek to extend throughout the world a great Empire through the Gospel of peace and humanity.

It has been told me that your Board is indefatigable in the work of extending this empire. Especially to us living in the Far East does it send capable and learned people—your country's treasures—and also means. For this fidelity to, and zeal for, the will of God, we can never cease being profoundly grateful. It is eminently proper that your Mission, in view of the blessing and great success that have attended its work, should now celebrate its twenty-fifth anniversary. Moreover, it is just twenty-five years since I became a minister of the Gospel, and as such I congratulate you upon your quarter-centennial. This certainly is no mere co-incidence.

O God, we beseech Thee, greatly to bless the anniversary celebration of our dear Mission, to the end that the Great Empire of Thy holy Child Jesus Christ may be extended throughout the world. Amen.

## **A Tribute from Rev. Yoitsu Honda, President of Aoyama Gakuin, the Methodist College in Tokyo**

Having heard that your Mission will this year celebrate its twenty-fifth anniversary, I congratulate you with heartfelt joy and gratitude to God the Father and our Lord Jesus Christ.

It was at Sendai that I first came into contact with your Mission and its noble work. In 1886-7, I spent one year in that city as pastor of the small Methodist congregation that had just been organized by a few young men brought to Christ through the instrumentality of Rev. H. W. Swartz, M. D., a missionary of the Methodist Episcopal Church. The work then carried on under the direction of Rev. M. Oshikawa in connection with the Reformed Mission, had already taken deep root and was growing rapidly. Rev. and Mrs. J. P. Moore, Rev. W. E. Hoy and two single lady missionaries had made Sendai their headquarters. A theological class of choice young men had been started and a girls' school opened, but there were no suitable buildings. This work was carried on in rented Japanese houses. At that time also there were no Protestant church buildings in the city; Japanese houses served temporarily as places of worship.

To-day, after a lapse of eighteen years, in Sendai we find connected with the Reformed Mission two large buildings, erected especially for school purposes, the one for boys and the other for girls. Both schools have so prospered as to be able to compete with government institutions of the same grade. We now find in Sendai also a large, fine, new church building, centrally located, and occupying the site of a former Buddhist temple. In many respects this is a model church for Japan. Besides, in another quarter of the city a new and commodious chapel has been erected. Finally, both missionaries and native preachers are most efficient workers, characterized by soundness of faith. These things clearly show how the Mission's work has grown and how thoroughly established it is in North Japan. Under such circumstances I cannot but anticipate still greater success and a still greater blessing in the next quarter-century.

May God bless your celebration and thus glorify Himself forever!

### **From a Veteran Congregationalist Missionary**

It is with deep thanksgiving to God that I look back over your Mission's splendid record of twenty-five years. To have in your Mission the missionary who baptized the man who became the Speaker of the first Diet; to have another who, in the face of heavy difficulties, opened the Sendai station and set in successful operation two great departments of mission work—evangelistic and educational—and who then heard God's call to go to stormy China and open a new work for his Church and for Christ; to



have others so capable of carrying to wider successes these two departments of work ; to be able in all this work to attract Japanese co-laborers whose self-sacrifice and devotion are equal to those of the missionaries; to have a great and flourishing Girls' School that has the confidence and patronage of influential Japanese; to have gained the real respect and cordial sympathy of your fellow-missionaries of other Boards, as well as of the people about you ; if to have all these and more be a reason for congratulation, then your Mission has a right to be praised. May God bless every member of your band, and may He grant you all another period of twenty-five years of usefulness and blessing to all northern Japan !

Most cordially yours,

J. H. DEFORD.

NORTH HAVEN, CONN., SEPTEMBER 12, 1903.

### **Rev. Chohachiro Kajiware, Professor in North Japan College, Writes in the Most Cordial Terms**

The great command of our Lord is "Go !" even as He Himself went about doing good everywhere. Just twenty-five years ago you commenced missionary work in Japan under many difficulties now unknown to us, and in these years of labor thousands of souls have been added to Christ. Time invested for Christ Jesus pays large dividends. As you now look upon the young churches and the schools that have grown up during the past quarter-century, you can see more and more clearly the wisdom of your investments for Jesus, who gave Himself for us. I congratulate you upon the glorious history of these years, and upon the bright future prospects before you. May God bless your labors more abundantly in the years to come ! To God be all the praise for whatever success has crowned your efforts in both evangelistic and educational lines ! May He answer the prayers our dear American friends are offering day by day that North Japan College and Miyagi Girls' School may be a power for Christ forever ! I look forward with unspeakable joy and hope to working together with you as a messenger of the Gospel. In whatever country we may be, through faith in our divine Saviour, we are members of the same body, sheep of the same fold, children of the one home above. In this sense, already there is "no more sea."

### **Kind Words from a Prominent Presbyterian Missionary in Tokyo**

I am glad to know that you have it in mind to tell the story of your work. That is something which all the Missions of our Council should do while there are still among us those who have been eye-witnesses from the beginning. I hope it will seem good to those who have taken it in hand to trace the course of all things accurately from the first. Such an account

will be a contribution of much value to the history of the Church of Christ in Japan.

How well I remember the time, now many years ago, when we learned that your Mission so cordially consented to cast in its lot with us and to become with us beloved fellow-laborers! We were glad then, and every passing year has brought with it a new reason for gladness.

It is not for me to tell your story for you, but it is not out of place for me to speak a word of praise for the way in which you have met your problems, and to rejoice with you over the success that has crowned your labors. And the past, I am sure, is only an earnest of the future. The Christian schools which you have founded will do a work that must be done, and that can be done in no other way. The churches which you have established have only but begun to illuminate the surrounding darkness. The little preaching-places which already dot the map of your field are yet to be churches where He who was manifested in the flesh will be preached and believed on when our names have all been forgotten.

As a last word, may I take this opportunity of expressing my appreciation of the sympathy and aid with which our churches at home, and in particular those upon whom they have laid the burden of caring for us and our work, so untiringly second all our endeavors?

Sincerely yours,

WILLIAM IMBRIE.

**Prof. Teizaburo Demura, of North Japan College,  
Rejoices at the Mission's Success**

Permit me to write a few words by way of congratulating the Japan Mission of the Reformed Church in the United States upon having reached its twenty-fifth anniversary.

First of all, I feel bound to give expression to my deep gratitude for, and hearty appreciation of, the missionary work started in Japan by the Reformed Church a quarter of a century ago. The large number of Christians in our country whose hearts are thrilled with joy and gratitude at the news of this coming celebration, shows how eminently this work has been crowned with success. While no work done in the Lord's name goes without its reward, that of your Mission has been doubly fruitful of glorious results. There was a time in our country when the servants of Christ were obliged to work patiently in the face of bitter opposition and cold indifference. But "they that sow in tears shall reap in joy." Now doors are open to the Gospel everywhere. Our people are hungering for spiritual food. Every year hundreds of souls are brought to the feet of the Saviour out of darkness and sin. Rest assured that the prayers and sacrifices of our Christian friends in America have not been offered up in vain.

To mention nothing else, the establishment of two schools in Sendai by

the Reformed Church, in itself is certainly one of the most memorable events in the history of the Christian Church in Japan. The great mission of these schools and their growing importance to Christian education in North Japan can never be overestimated. Whether the holy religion of our Lord will take deep root in this part of our country, and grow up into a great tree whose leaves will be for the healing of the nation, depends very largely upon the success of our schools. I hope and pray that the Father Almighty, who has been so gracious to our schools in the past, will so guide them in the future that they may gloriously fulfill their divine mission.

**Rev. Kametaro Yoshida Sends Congratulations for Miyagi Classis.** (See original, page 114.)

We hear that a period of just twenty-five years has elapsed since your Society at the Lord's command began evangelistic work for our Japanese Empire, and that you are about to hold great thanksgiving services. We also, in the presence of God, seeing that your Society has attended to this work with sagacity and perseverance, and that the various missionaries dispatched by it have done evangelistic work with zeal and fidelity, so that the labor has not been in vain, and you are to-day spreading the glorious light of God's Kingdom in our North Japan—for the sincerity with which your Society serves the Lord, we cannot but give thanks. Very respectfully we hereby offer our congratulations on the occasion of your twenty-fifth anniversary celebration.

KAMETARO YOSHIDA, [SEAL]

President of Miyagi Classis.

18 APRIL, 1904.

TO THE HONORABLE AMERICAN GERMAN REFORMED MISSION.

# RETROSPECTIVE AND PROSPECTIVE VIEW

BY REV. J. P. MOORE, D. D.

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## A LOOK BACKWARD.

Like the spring up in the highlands, which is the source of some river that winds its course over the broad plain, such was the beginning of the Japan Mission of the Reformed Church in the United States. Though this Mission, with the work it now has under its care, its present dimensions and influence, may not be compared to the majestic river that irrigates and enriches the country through which it flows, it has, nevertheless, passed beyond the stage of the rivulet. It is now recognized as one of the tributaries which feed the river of evangelism whose waters are for the healing of this nation of Japan. In the number of men and women composing it and in the extent of its work, it cannot as yet be classed with a number of the large missions operating in this field. But it is safe to say that in its rapid development hitherto and in its present vigorous condition, it has kept full pace with missions, older and larger than itself, which are of the most progressive type.

A retrospective view of the last twenty-five years in Japan will note many changes, some of them epochal in their character—  
changes of a material, political and social nature—and Political  
Changes  
progress along the line of missionary work in general and particularly of the Mission whose history is now being traced. Since our arrival Japan has advanced from the position of an insular Oriental state to the proud dignity of a world power, the most important factor to be reckoned with in the international politics of the Far East. By the revision of the treaties extra-territoriality was abolished, so that Japan is now a member on equal footing in the great family of civilized nations, the only one in the Orient that enjoys judicial and commercial autonomy, thereby exercising legal authority over the subjects of civilized western powers now freely permitted to reside within her borders.

Along with these changes, restrictions upon travel and residence, upon ownership of property (except land), and upon engaging in any kind of



lawful business, no longer exist. The few miles of railroad of twenty-five years ago have grown into thousands. The streets of Japan's cities are now lighted by electricity, and the trolley has made its appearance in Tokyo and several other places, while the school system of the country has been developed and improved until it ranks as one of the most advanced and efficient in the world.

**Material and Intellectual Progress** In reviewing the history of missions, as already intimated, we note steady progress. This progress has, in the first place, been one of outward extension and development of the Kingdom of Jesus Christ, viz., the conversion of souls or accessions to the various churches and the establishing of mission schools and churches in different parts of the Empire. Then, also, there has been progress intensively, that is, in the wider diffusion of Christian principles, the triumph of which has affected for good the lives of individuals, elevated the masses and given to society a humaner tone and character.

**Progress in Missionary Work** First in the period under consideration we notice the once decidedly pro-foreign feeling of the Japanese people, which had a marked effect upon the work of missions. Between the years 1883 and 1887 this wave reached its high-water mark, and then churches often doubled their membership in one year. It seemed then as if Japan would be christianized within a single generation. Many predicted an easy and speedy victory for Christianity in Japan.

**Rage for Things Foreign** But the inevitable reaction followed. A strong anti-foreign wave set in. The nationalistic spirit, which has always existed, re-asserted itself, greatly intensified. The cry "Japan for the Japanese" became the watchword with which politicians and Buddhist priests alike juggled and endeavored to advance their own selfish interests. The religion of Christ was strongly condemned, and the work of missions received a serious backset. However, God overruled this for the good of His Church, and in the end it proved a blessing in disguise. It resulted in a settling and sifting process, by which many unworthy members of the churches dropped out by the way and found their place in the world, where they really belonged.

**Reaction** Amid all these changes and vicissitudes there was a steady advance along the whole line. While many unworthy members dropped out of the ranks, many new ones took their places, and those who remained were established in the faith, and a better spiritual crop was the result. In this way the foundations were strengthened, the cords of Zion were lengthened, and the influence of Christianity in the nation grew.

**Present Prosperity** The present time is one of general prosperity in missionary work. The era of good feeling ushered in by the revision of the treaties and intensified by the Anglo-

Japanese Alliance continues. New doors of opportunity are swinging wide open. Larger numbers of the people are ready and willing to give an attentive ear to the preaching of the Gospel, and many are inquiring into the way of the higher life of God in Christ.

God has not withheld marks of His approval and blessing from the work in general and that of the Mission under consideration in particular. The one married missionary of twenty-five Growth years ago has grown into a band of thirteen (not including wives) in Japan, and five in China, one of whom—Rev. W. E. Hoy, D. D.—having been transferred from the Japan Mission. With no organization in the beginning, the Mission now has three stations, Tokyo, Sendai and Yamagata. The two schools organized seventeen years ago are now well established, and are gradually coming to be comfortably housed in suitable buildings. There are 61 churches and preaching-places, some of which are in Tokyo and vicinity, while the remainder are scattered throughout the four principal provinces of northeast Japan, with the city of Sendai as the centre of operations.

In the territory designated as *Tohoku Chiho* (northeast Japan) the Mission had occupied a field which, in its extent and needs, was just such a one as seemed necessary to bring out the Excellent Field latent possibilities of a new body and to call forth the interest and increased support of the home Church. The Mission was providentially led, we believe, to take up work in this field. Its work has been blessed of God and the Mission itself, in turn, has received a blessing. The home Church, too, has been greatly stimulated and has come to a proper consciousness of its privilege and duty, as also of its ability, to take a prominent part in building up the Kingdom of our Lord in the waste and destitute places of the earth.

#### FUTURE PROSPECTS.

A look into the future opens up a bright vista. Remembering what the Lord has done for us and our work in the past, and taking this as an earnest of what He will do for us in the future, basing our expectations on the present encouraging condition of things with respect to the attitude of mind and heart towards the religion of Christ on the part of many of the people, we face the future hopefully and confidently. The times are auspicious and the prospects seem to us encouraging. Never before in our experience, nor in the history of our mission work, were the calls more frequent and more urgent; never were the needs greater and the inducements stronger for advanced, progressive and enthusiastic mission work.

What, under all these circumstances, should be our aim and purpose? It should surely be our aim to make the most of present Our Aim and future opportunities. The Mission on the field and

the home Church should start out in the new quarter-century of work with the spirit of loyalty and devotion many times increased.

If in this spirit greater things are expected and greater things are attempted in the prosecution of the Lord's work, what results loom up before the mind's eye? What realities does faith take in as pertaining to our own immediate Mission's work? First, we see our two schools properly equipped—efficient instruments for affording a Christian education of the highest type and character, for raising up a true manhood and womanhood, and for preparing a well-trained and efficient native ministry to take up the work in the spirit of consecration and self-sacrifice, meeting the pressing calls that come in from all sides. Then we see new stations established in several of the centres of our Mission's territory, with one or two American missionary families installed at each station. We see new churches and chapels built, with prosperous congregations worshipping in them. In short, we see a mission plant in every way strengthened and well maintained, high expectations realized, plans and projects consummated, the Mission's influence and usefulness increased, and, above all, many souls regenerated, and men and women in ever-increasing numbers enrolling themselves with the children of God. Taking a wider view, and looking farther into the future, we see a great nation more and more appreciating the helpful, saving influence of Christ's Gospel upon the individual and the community. We also see the Christian Church well established and growing from year to year in influence and power.

With these visions before us, we face the future hopefully and joyfully.

**Thanksgiving** We call upon our souls to bless the Lord, and all that is within us to bless His holy name for all He has done for us. Surely "the Lord hath done great things for us; whereof we are glad!"

We earnestly call upon the home Church, upon all who are interested in the speedy coming of the Kingdom of God in the world, to come to our help, to "come to the help of the Lord against the mighty." Fully believing that our work is the Lord's and that we are His instruments in the furtherance thereof; being persuaded of the power of the Truth to make men free from error and superstition and sin; and taking the past as our measure for the future success of the work committed to our hands, we enter upon the work of a new quarter-century in humble dependence upon Him who has called us and who has promised to be with His servants even unto the end of the world.

# MISSION REGISTER

COMPILED BY REV. H. H. COOK

<i>Name.</i>	<i>Arrived.</i>	<i>Present Address.</i>
Rev. Ambrose D. Gring .....	June 1, 1879 .....	Kaga, Japan.
(Resigned May 1, 1889.)		
Mrs. Hattie L. Gring.....	June 1, 1879 .....	Kaga, Japan.
Rev. Jairus P. Moore, D. D.....	October 1, 1883.....	Tokyo, Japan.
Mrs. Anna M. Moore.....	October 1, 1883.....	Tokyo, Japan.
Rev. William E. Hoy, D. D.....	December 1, 1885.....	Yochow, Hunan, China.
Miss Mary B. Ault .....	July 1, 1887.....	Yochow, Hunan, China.
(Married Rev. W. E. Hoy, D. D.)		
Miss Lizzie R. Poorbaugh.....	July 1, 1887.....	Paulton, Pa., U. S. A.
(Married Rev. Cyrus Cort, D. D.)		
Rev. David B. Schneder, D. D....	December 21, 1887.....	Sendai, Japan.
Mrs. Anna M. Schneder .....	December 21, 1887.....	Sendai, Japan.
Miss Emma F. Poorbaugh.....	July 9, 1888.....	Berlin, Pa.
(Resigned in 1893.)		
Miss Mary C. Hallowell.....	November 8, 1891.....	Kobe, Japan.
(Married Mr. Robert R. Gill.)		
Rev. Henry K. Miller.....	October 15, 1892.....	Yamagata, Japan.
Mrs. Sarah S. Miller .....	May 12, 1888.....	Yamagata, Japan.
Miss Lena Zurfluh.....	September 2, 1894.....	Sendai, Japan.
Rev. Sylvanus S. Snyder.....	October 2, 1894.....	Columbiana, Ohio, U. S. A.
Mrs. M. Alice Snyder .....	October 2, 1894.....	Columbiana, Ohio, U. S. A.
Rev. Christopher Noss.....	December 26, 1895.....	Sendai, Japan.
Mrs. Lura Noss.....	December 26, 1895.....	Sendai, Japan.
Prof. Paul L. Gerhard.....	January 7, 1897 .....	Sendai, Japan.
Mrs. L. Blanche Gerhard .....	December 22, 1902.....	Sendai, Japan.
Miss Lillie M. Rohrbaugh.....	November 8, 1897.....	Thornville, O., U. S. A.
(Resigned 1900.)		
Rev. William E. Lampe... ..	February 20, 1900 .....	Sendai, Japan.
Mrs. Anna Lampe.....	February 20, 1900 .....	Sendai, Japan.
Rev. Allen K. Faust .....	September 2, 1900 .....	Sendai, Japan.
Mrs. Christine E. Faust.....	September 2, 1900 .....	Sendai, Japan.
(Died July 11, 1901.)		
Mrs. Mary E. Faust.....	October 17, 1903.....	Sendai, Japan.
Miss Sadie L. Weidner.....	June 11, 1900 .....	Sendai, Japan.
Miss Lucy M. Powell.....	September 2, 1900 .....	Sendai, Japan.
Miss B. Catherine Pifer.....	September 26, 1901.....	Sendai, Japan.
Rev. Jacob M. Stick.....	December 22, 1902.....	Sendai, Japan.
Mrs. Estie P. Stick.....	December 22, 1902.....	Sendai, Japan.
Rev. Herman H. Cook.....	December 22, 1902.....	Sendai, Japan.
Mrs. Emma Cook .....	December 22, 1902.....	Sendai, Japan.





## OUR MISSIONARIES.

- 1, 2. Rev. and Mrs. Gring.  
 3, 4. Rev. Dr. and Mrs. Moore.  
 5, 6. Rev. Dr. and Mrs. Hoy.  
 7. Miss Poorbaugh.  
 8, 9. Rev. Dr. and Mrs. Schneder.

10. Miss Emma Poorbaugh.  
 11. Miss Hollowell.  
 12, 13. Rev. and Mrs. Miller.  
 14, 15. Rev. and Mrs. Snyder.  
 16, 17. Rev. and Mrs. Cook.



## OUR MISSIONARIES.

- |                               |                                   |
|-------------------------------|-----------------------------------|
| 1, 2. Rev. and Mrs. Noss.     | 10. Miss Weidner.                 |
| 3, 4. Prof. and Mrs. Gerhard. | 11. Miss Powell.                  |
| 5. Mrs. Faust.                | 12. Miss Pifer.                   |
| 6, 7. Rev. and Mrs. Lampe.    | 13. Mrs. Christine Vollmer Faust. |
| 8. Rev. Faust.                | 14, 15. Rev. and Mrs. Stiek.      |
| 9. Miss Rohrbaugh.            | 16. Miss Zurfluh.                 |











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